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THE

ROMAN MISSAL,

TRANSLATED INTO THE

ENGLISH LANGUAGE

FOR THE USE OF

THE LAITY.

PUBLISHED WITH THE APPROBATION OF

THE RIGHT REV. THE BISHOP OF PHILADELPHIA

FIRST REVISED EDITION.

PHILADELPHIA.
PUBLISHED BY EUGENE CUMMISKEY,
215 SOUTH SIXTH STREET.
1861.

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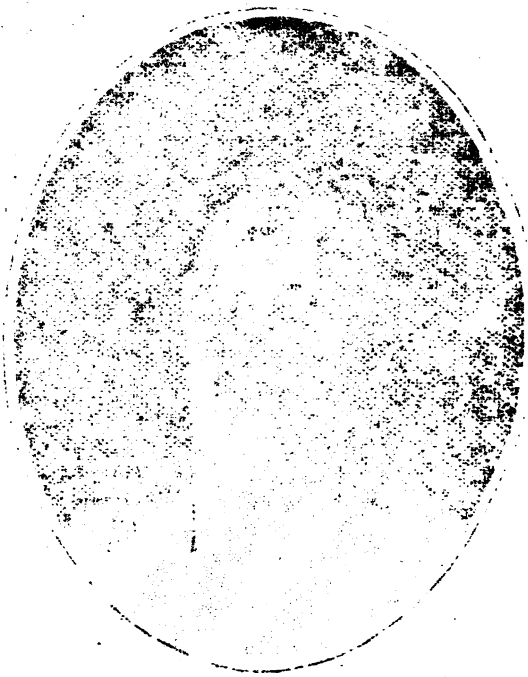

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The Roman Missal translated into English for the use of the Laity, and now revised, and arranged by a Clergyman of the Diocese, is hereby duly approved of, and recommended by me to the faithful.

FREDERICK JAMES,
Bishop of Philadelphia.

Entered according to Act of Congress, in the year 1861, by

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PREFACE

TO THE PRESENT EDITION.

The use of the Roman Missal in their vernacular language seems scarcely to be appreciated by the laity. The Catholic mind, so habituated to the Great Sacrifice of the New Law, feels, in the presence of the Atoning Victim, as if words or vocal prayers were needless, and union of mind and heart sufficient. There is much of truth and solid piety in this thought: and yet it will be found, that the approved language of the Church will not unfrequently excite and sustain that piety.

The great benefit, if not the principal end of the Liturgy, appears to be the daily application of the Great Sacrifice, in thanksgiving to God for his varied blessings, and in seeking his protection in the many difficulties to which we are so frequently exposed.

The beautiful selection from the Sacred Scripture with which the Missal is so filled, cannot fail to enlighten the attentive mind; whilst the appropriate Collects and other prayers which the

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Church has added, must console and strengthen the piety of her children. Indeed, the careful study of the Roman Missal will afford the sweetest and most convincing testimony of the Divine economy in the establishment and protection of the Church. The Masses and ceremonies of Lent, Holy Week, Advent, and Quatuortence, furnish not only food for piety, but for deep religious instruction; whilst the Sundays and Movable Festivals afford matter for the history of our Lord's life, and of the formation and direction of the Church which is his Kingdom upon the Earth.

In the edition now published, many Masses appear for the first time in the American reprint. The Masses devoted to the Fridays of Lent, to the Sacred Heart of Jesus, and the various Festivals of the Blessed Virgin, as also of St. Alphonsus Liguori, will be found in the Appendix. The Calendar for each month is re-arranged, and a table of General Contents has been added.

To understand the end and beauty of the Catholic Liturgy, there can be no more appropriate or practical book than the Roman Missal in the English language; and it is hoped that the present volume will fully satisfy the pious and inquiring mind.

FEAST OF THE IMMACULATE
CONCEPTION, 1860.

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INTRODUCTION.

All the Scriptural parts which in the Original Latin are taken from the Vulgate, have, in this Edition been faithfully compared with, and made literally conformable to the received and approved Version of the Holy Scriptures, as revised and edited by the Right Rev. and Ven Dr. Richard Challoner, of learned and pious memory.

THE Prayers and portions of Holy Scripture, of which the MASS, or Liturgy of the Catholic Church, is composed, are in part unalterably the same, and partly different every day: those that are fixed and invariable, are contained in what is called the ORDINARY OF THE MASS, from pages xv. to xlviii. inclusively; and the changeable or proper parts, (viz. the INTROITS, COLLECTS, EPISTLES and LESSONS, GRADUALS and TRACTS, GOSPELS, OFFERTORIES, SECRETS, COMMUNIONS and POST-COMMUNIONS) form the subsequent contents of the book. But as the PREFACES are not so frequently subject to change, they follow each other in regular succession in the Ordinary.

The Ecclesiastical Year, with respect to the Sundays and Moveable Feasts, commences with the FIRST SUNDAY of ADVENT, and closes on the LAST SUNDAY after PENTECOST; and with regard to the Festivals of the Saints, from the Feast of St. ANDREW, the 30th of November, to the Eve of the same Festival the year following, inclusively.

In order therefore to find out the PROPER MASS of the day, look for that day of the month in the Calendar, opposite to which may be seen a reference to the page wherein it is contained; and if a Double should fall on a Sunday, then the Mass of the Double is said instead of the Mass of the Sunday, except it be a Sunday of the FIRST CLASS, viz. the first Sunday of ADVENT or LENT, PASSION, PALM, EASTER, WHIT, and TRINITY SUNDAYS: and the Sundays of the SECOND CLASS, which cannot be superseded, except by Doubles of the FIRST CLASS, are the ii. iii. and iv. of ADVENT, SEPTUAGESIMA, SEXAGESIMA, and QUINQUAGESIMA, as also the ii. iii. and iv. of LENT It must however be remarked that the

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Gospels for Sundays thus superseded by Doubles are never omitted, but always recited (instead of St. JOHN's GOSPEL) at the END OF MASS; and also that a Commemoration of the Sunday, by its proper COLLECT, SECRET, and POSTCOMMUNION, is always made immediately after the Collect, &c. of the Festival.

But as it sometimes happens that a Double is transferred to a future vacant day, on account of the Octave of some festival of higher rank intervening, then the difficulty of finding out such transferred festival, may be easily removed by consulting the *Laity's Directory*, published as a guide to the morning, as well as the evening service of the church.

As references are frequently made to the *Common of Saints*, commencing at p. 459, to the *Proper of Saints*, beginning with p. 521, and continuing in regular progression to the end of the Ecclesiastical Year; the reader will find the Masses thus referred to, designated by numerical letters, from No. I. to XXI. inclusively: Be it therefore observed, that on whatever day of the month these numerical references appear in the *Calendar*, or General Index, it denotes that the Mass thereof (having no proper parts assigned to it) is taken entirely from the Common Mass referred to: but should any exceptions occur, they are stated in a parenthesis.

Commemorations are made by the addition of a COLLECT, SECRET and POSTCOMMUNION, to those that are proper to the feast of the day. When therefore the word COLLECT, with an &c. annexed thereto, appears in the Rubrics, the &c. denotes that its proper Secret and Postcommunion are also comprehended.

ABBREVIATIONS EXPLAINED.

ap. Apostle, m. Martyr, mm. Martyrs, p. Pope, abp. Archbishop, bp. Bishop, pr. Priest, c. Confessor, D. Doctor, ab. Abbot, v. Virgin, w Widow, B. Blessed, *d.* Double, *sd.* Semidouble, *d I. cl.* Double of the first class. *d. II. cl.* Double of the second class. *gr. d.* Greater Double. The Holy-days of obligation are in CAPITALS, and the days of particular devotion in *Italics*.

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SUMMARY OF THE RUBRICS.

I. The Mass consists of several portions, some of which are always the same, and some of which vary on several occasions.

II. That part which does not vary is called "the ordinary of the mass," and may be found in its proper place, after the office of holy Saturday, that is the Saturday next before Easter Sunday.

III. That part which varies, consists of the Introit, Collects, Epistle, with its accompaniments, Gospel, Offertory, Secrets, Preface, Communion and Post Communion, and they may be found in their proper place as described below.

1. The prefaces are all found together between that part of the Ordinary of the Mass which immediately precedes the Secrets, and the Canon, and each preface has its proper title, by which it may be easily known.

IV. The Church celebrates her offices either according to the time of the year, or for the festival of some Saint; or for some particular occasion.

V. The year begins with the first Sunday of Advent, after Advent is the festival of Christmas, on the eighth day after which is the Circumcision, next is the Epiphany, after which the Sundays are numbered, first, second, &c., to Septuagesima Sunday; then the Sundays of Sexagesima, and Quinquagesima, the Wednesday next after which is Ash Wednesday the first day in Lent, in which there are proper masses for every day; the fifth Sunday of Lent, is called Passion Sunday, the next Palm Sunday

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the week of which is called the greater week; this is followed by Easter Sunday and the Easter week; the next Sunday is called Low Sunday, which is the first after Easter. Between Easter and the Ascension are five Sundays, which after Low Sunday are numbered the second, third, &c., after Easter. Monday, Tuesday and Wednesday after the fifth of these are called Rogation days. Thursday is the feast of the Ascension; ten days after which is Pentecost or Whit Sunday, with its week; the next Sunday is Trinity Sunday, which is of course the first after Pentecost; the Thursday following, which is the festival of the most holy Eucharist, commonly called *Corpus Christi*. From this the Sundays are numbered, Second, third, &c., after Pentecost to advent, which commences the next year.

VI. The festivals of the saints begin with the vigil or eve of St. Andrew the Apostle, which is the 29th of November, and proceed regularly through the days of the month, until the round of the entire year is made, unto the 28th of the same month.

VII. The offices for particular occasions are celebrated, for the dedication of a church, for choosing a Pope, on the anniversary of the bishop's consecration, for the dead, &c.

VIII. On every day in the year, except Good Friday, Mass can be celebrated.

IX. The particular portions of the liturgy are to be found by knowing what office is celebrated on that particular day.

X. Sometimes the festival of a saint occurs on the same day when some office according to the time of the year should be celebrated.

XI. To regulate this, the offices of the time and of the festivals have been classified.

XII. The classes are doubles of the 1st and of the 2d class: greater doubles, plain doubles, semi-doubles, and simples; and their precedence when they concur, is regulated by the class to which each belongs.

XIII. The Mass is generally celebrated of that which holds the highest rank.

XIV. The Missal is regulated according to the order of paragraphs, V. VI. and VII. II. and III.

The variable parts of the Masses according to the time of the year, from Advent to Easter are found placed first; then the ordinary of the Mass, with the prefaces, as marked in clause I.; then the variable parts of the Mass, from Easter to Advent. After this the variable parts of

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the Mass on the several festivals of the saints which have proper variable parts, in their order from the vigil of St. Andrew, uninterruptedly throughout the year, with the exception of those days from the 25th of December to the 1st of January, which variable parts for festivals are found in their proper places between Christmas and Epiphany, in the part of the Mass of the time; then the proper Masses for particular occasions, are placed after the common of saints.

XV. The variable parts of the Mass for the festivals of the saints, are either proper or common.

XVI. The proper for saints, is that variable part which has been specially compiled, and appointed for the particular Masses, on the festivals of those individuals, and is said only on their special festivals, and is always found under the day of the month when that feast is celebrated.

XVII. The common of saints, is that variable part which is said on the different festivals of various saints of the same description, or class.

XVIII. The saints whose festivals are celebrated, are divided into classes, according to their various situations, or works or sufferings. Apostles, martyrs, confessors who were bishops, confessors who were not bishops, virgins, holy women, &c.

XIX. After the proper Masses of the saints, and before the Masses for particular occasions are placed the variable parts of Masses for the common of saints, under the following several heads for their proper classes, viz.: 1. For the vigil of an apostle. 2. Of a martyr bishop, another of the same. 3. Of a martyr not bishop, another of the same. 4. Of martyrs within the Paschal time. 5. Of many martyrs in the Paschal time. 6. Of many martyrs without the Paschal time, two others of the same. 7. Of a confessor bishop, another of the same. 8. Of doctors. 9. Of a confessor not bishop, another of the same. 10. Of abbots. 11. Of virgins martyrs, another of the same. 12. Of many virgins martyrs. 13. Of a virgin only, another of the same. 14. Of holy women, not virgins but martyrs. 15. Of a holy woman, neither martyr nor virgin.

XX. After the Masses for particular occasions are several Collects, Secrets and Post-communions, for special purposes, which will be known by looking to their titles.

2. When the office is known, if it be of the time, look for it in its proper place, according to the time of the year as in paragraph V. and you will find its variable parts,—

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these, together with the Ordinary of the Mass, will give you the entire liturgy of the Mass of the day.

3. If the Mass be of a saint, look for the day of the month in its place, according to paragraph VI.; if there be a proper Mass, you will find there its variable parts; if there be not a proper Mass, you will find a reference to the Mass in the Common of saints, as in paragraph XIX. where those variable parts will be had.—Look for that common Mass, and by combining its variable parts with the ordinary, the liturgy will be found.

4. Sometimes part of the variable portion is taken from the proper, as in the day of the month, and from the common as described in paragraph XIX.; then the three parts must be combined by reading all that is found in the proper under the day of the month, and the remainder of the variable part from the common Mass, and combining them with the ordinary of the Mass.

5. Sometimes a Commemoration is made; that is, the Collect, Secret and Post-communion of one festival, of a lesser denomination, are said after those of the Mass of the day,—they are to be found as you would look for the variable part of the Mass of the festival to which they belong, under the day of the month if they be proper, or, if not, in the common Mass to which that place refers. If the Commemoration be of a Sunday, or any other day, the Mass of which is found in that part regulated according to the time, the Collect, Secret or Post-communion, will be found in the proper place according to time.

6. When a final Mass is to be celebrated, which happens on a day which has no proper Mass assigned therefore, either by the day of the month or by the proper of time, the Mass of the preceding Sunday is said, without the *Gloria in excelsis* or the Creed.

XXI. The moveable feasts are all those comprehended in the enumeration of paragraph V. with the exception of Christmas, the Circumcision and Epiphany. They are called moveable, because they are not on fixed days of the month, but move from day to day, as does the festival of Easter, on which they depend, and which is regulated by the phases of the moon; being celebrated on the first Sunday which follows the fourteenth day after the first new moon immediately after the vernal equinox.

7. A Table of those moveable feasts, for a number of years, is given to assist the person using this Missal.

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XXII. There are six Sundays marked after Epiph
before Septuagesima Sunday, sometimes Easter happ
ing very early, only three or four of those Sundays
tervene,—the others are then omitted, and the office
Septuagesima taken up on its proper day.

XXIII. There are twenty-four Sundays marked
tween Pentecost and Advent; when Easter is ea
Pentecost is early of course, and a greater number
Sundays than twenty-four intervene before Advent.
office is regulated by taking up the Masses, &c. of the S
days omitted after Epiphany that year, after the 23d S
day following Pentecost, and celebrating them in t
succession, leaving however the Mass of the 24th Sun
after Pentecost to be invariably celebrated on the S
day next before the first Sunday of Advent.

XXIV. The first Sunday of Advent is always
which is nearest to the feast of St. Andrew the apos
viz.: that which happens on or between the 27th of
vember and the 3d of December,—which is the reason
commencing the festivals of the saints, with the Vigi
St. Andrew, that as the Missal begins with the first S
day of Advent, which commences the ecclesiastical y
both its parts, *of the Time*, and *of the Saints*, might
respond.

8. But in the Calendar the enumeration of festivals
gins with the 1st of January, for the convenience of
reader.

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ANTHEMS AT SPRINKLING THE HOLY WATER.

Before SOLEMN MASS *on the* Sundays, *from* Trinity *to* Palm-Sunday, *inclusively, the following* Anthem *is sung:*

Ant. ASperges me Domine hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

V. Gloria Patri, &c.

Ant. Asperges me, &c.

Anth. THOU shalt sprinkle me, with hyssop, O Lord, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Glory be to the Father, &c.

Anth. Thou wilt sprinkle me, &c.

The Priest, being returned to the Foot of the Altar, says,

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V Dominus vobiscum

R. Et cum spiritu tuo.

V. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

For the Prayer, Exaudi, *see the next Page*

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From EASTER *to* WHIT-SUNDAY, *inclusively, instead of the foregoing, the following* ANTHEM *is sung, and* Allelulas *are added to the* V. Ostende nobis, *and its* R. Et salutare, &c.

ANTHEM.

VIDI aquam egredientem de templo a latere dextro, *Alleluia:* et omnes ad quos pervenit aqua ista, salvi facti sunt et dicent, *Allel.*

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria.

I Saw water flowing from the right side of the temple, *Alleluia,* and all to whom that water came, were saved, and they shall say, *Allel.*

Ps. Praise the Lord, because he is good: because his mercy endureth for ever. Glory, &c.

The Prayer, Exaudi.

HEAR us, O holy Lord, Almighty Father, eternal God! and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place: through Jesus Christ our Lord. *Amen.*

A Preparatory Prayer before Mass.

PROSTRATE in spirit at the foot of thy holy altar, I adore thee, O Almighty God! and firmly believe that the Mass, at which I am going to assist, is the sacrifice of the body and blood of thy Son, Christ Jesus. O! grant that I may assist thereat with the attention, respect, and awe due to such august mysteries: and that by the merits of the Victim there offered for me, I myself may become an agreeable sacrifice to thee, who livest and reignest with the same Son and Holy Ghost, one God, world without end. *Amen.*

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THE ORDINARY

OF THE MASS.

The Priest at the Foot of the Altar, beginning, saith,

IN Nomine Patris, ✠et Filii, et Spiritus Sancti. *Amen.*

IN the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Ant. Introibo ad altare Dei.

Anth. I will go unto the Altar of God.

R. Ad Deum, qui lætificat juventutem meam.

R. To God, who rejoiceth my youth.

Psalm xlii.

JUDICA me Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

JUDGE me O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

R. Quia tu es Deus, fortitudo mea, quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

R. For thou art God my strength, why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

P. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in Montem sanctum tuum, et in Tabernacula tua.

P. Send forth thy light and thy truth: they have conducted me, and brought me unto the holy Hill, and into thy Tabernacles.

R. Et introibo ad altare Dei: ad Deum qui

R. And I will go unto the Altar of God: to

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lætificat juventutem meam.

P. Confitebor tibi in cithara Deus Deus meus: quare tristis es, anima mea, et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

P. Confiteor Deo omnipotenti, &c.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. *Amen.*

R. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato, Joanni Baptistæ, sanctis Apostolis Petro

God who giveth joy to my youth.

P. To thee, O God, my God I will give praise upon the harp: why art thou sad, O my soul; and why dost thou disquiet me?

R. Hope in God, for I will still give praise to him, the salvation of my countenance and my God.

P. Glory be to the Father, and to, &c.

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

P. I will go unto the altar of God.

R. To God who rejoiceth my youth.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

P. I confess to Almighty God, &c.

R. May Almighty God be merciful to thee, and forgiving thee thy sins, bring thee to everlasting life. P. *Amen.*

R. I confess to Almighty God, to blessed Mary, ever a Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy

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ot Paulo, omnibus sanctis, et tibi Pater, quia peccavi nimis cogitatione, verbo et opere, *mea culpa, mea culpa, mea maxima culpa.* Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te Pater, orare pro me ad Dominum Deum nostrum.

Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word and deed, *through my fault, through my fault, through my most grievous fault.* Therefore I beseech the Blessed Mary, ever a virgin, Blessed Michael the Archangel, Blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and you, O Father, to pray to the Lord our God for me.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam. R. *Amen.*

P. May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting. R. *Amen.*

P. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis onmipotens et misericors Dominus. R. *Amen.*

P. May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R. *Amen.*

P. Deus tu conversus vivificabis nos.

P. Thou, O God, being turned towards us, wilt enliven us.

R. Et plebs tua lætabitur in te.

R. And thy people will rejoice in thee.

P. Ostende nobis, Domine, misericordiam tuam.

P. Show us, O Lord, thy mercy.

R. Et salutare tuum da nobis.

R. And grant us thy salvation.

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P. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. O Lord hear my prayer.

R. And let my cry come unto thee.

P. The Lord be with you.

R. And with thy spirit

The Priest going up to the Altar, says,

Aufer a nobis quæsumus Domine, iniquitates nostras: ut ad Sancta Sanctorum, puris mereamur mentibus introire. Per Christum Dominum nostrum. *Amen.*

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the Holy of holies. Thro'. *Amen.*

When come up to the Altar, bowing down, he says,

Oramus te Domine per merita sanctorum tuorum, quorum reliquiæ hic sunt, et omnium sanctorum: ut indulgere digneris omnia peccata mea. *Amen.*

We beseech thee O Lord by the merits of thy saints, whose relics are here, and of all the saints: that thou wouldst vouchsafe to forgive me all my sins. *Amen.*

Here, at solemn Masses, *the* Priest, (*after having blessed the incense with the following words:* Mayest thou be bles✠sed by Him, in whose honour thou shalt be burnt, *and fumed the altar in the form of a Cross*), *turns to the book, and reads the* INTROIT; *which, being every day different, must be sought for in its proper place. After which,* Kyrie eleison *and* Christe eleison *are alternately sung in the choir*

P. Kyrie eleison, R. Kyrie eleison, P. Kyrie eleison. *Lord, have mercy upon us.*

R. Christe eleison, P. Christe eleison, R. Christe eleison. *Christ, have mercy upon us.*

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P. Kyrie eleison, R. Kyrie eleison, P. Kyrie eleison. *Lord, have mercy upon us.*

GLORIA IN EXCELSIS.

GLORIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. *Amen.*

GLORY be to God on high, and on earth, peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world have mercy on us. Who takest away the sins of the world receive our prayers. Who sittest at the right hand of the Father, have mercy on us. For thou only art holy. Thou only art the Lord. Thou only, O Jesus Christ, together with the H. Ghost, art most high in the glory of God the Father. *Amen.*

Turning towards the people, the Priest salutes them, saying,

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. The Lord be with you.

R. And with thy spirit.

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☞ *After the* COLLECT (*which may be found in its proper place*) *the following is the* second Collect *from* Candlemas day *to* Passion Sunday, *and from the* III. Sunday *after* Pentecost *till* Advent, *except on* Doubles *or within* Octaves; *the third is at the choice of the Priest, and may be found amongst the* Occasional Prayers, *page*

II. COLLECT. *A cunctis.* Preserve us, O Lord, we beseech thee, from all dangers of body and soul: and by the intercession of glorious and blessed Mary, the ever Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N. and of all the saints, grant us, in thy mercy, health, and peace that all adversities and errors being removed, thy Church may serve thee with a pure and undisturbed devotion. Through.

From Low Sunday *inclusively till the* Ascension, *instead of the foregoing, is said the* COLLECT, Concede; *with its corresponding* Secret *and* P. Com. *as in the* Votive Mass, SALVE, *of the* B. V. M. *page* 507.

After the Collect *or* Collects, *the* EPISTLE *is read. At the end whereof the Assistants answer* Deo gratias; *then follows the* GRADUAL *or the* TRACT, *either of which may be seen in their proper places.*

The Prayer, Munda cor meum, *before the Gospel.*

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe, through thy gracious mercy, so to purify me, that I may worthily attend to thy holy Gospel. Through Christ our Lord. *Amen.*

May the Lord be in my heart, and on my lips, that I may worthily, and in a becoming manner attend to his holy Gospel. *Amen.*

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P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Sequentia (vel initium) sancti Evangelii secundum, &c.

R. Gloria tibi Domine.

P. The Lord be with you.

R. And with thy spirit.

P. The continuation (or the beginning) of the holy Gospel according to, &c.

R. Glory be to thee, O Lord.

The Gospel *may be seen in its proper place.*

At the end of the Gospel, *the Assistants answer,*

R. Laus tibi, Christe.

R. Praise be to thee, O Christ.

Then they say with the Priest, in a low voice,

May our sins be blotted out by the words of the Gospel.

The NICENE CREED.

CREDO in unum Deum Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo: Lumen de Lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis. Et incarnatus est de Spiritu Sancto, ex Maria Vir-

I Believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost of the Virgin

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gine: ET HOMO FACTUS EST*. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Mary: AND WAS MADE MAN.* He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory to judge both the living and the dead, of whose kingdom there shall be no end.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. *Amen.*

And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy Catholic and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. *Amen.*

P. Dominus vobiscum.
R. Et cum spiritu tuo.

P. The Lord be with you.
R. And with thy spirit.

* At these words the assistants kneel down to adore God for the ineffable mystery of the incarnation.

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Oremus. *Let us pray.*

Here follows the OFFERTORY, *which may be seen in its proper place.*

OBLATION *of the* HOST.

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentiis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. *Amen.*

Accept, O holy Father, almighty and eternal God, this unspotted Host, which I thy unworthy servant offer unto thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead; that it may avail both me and them unto life everlasting. *Amen.*

When the Priest puts the Wine and Water into the Chalice, he says,

Deus qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus Aquæ et Vini Mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus sancti Deus; per omnia sæcula sæculorum. *Amen.*

O God, who, in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it: grant that by the mystery of this Water and Wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, *namely,* Jesus Christ our Lord thy Son, who with thee, in the unity of, &c. *Amen.*

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Oblation *of the* Chalice.

Offerimus tibi, Domine, calicem, salutaris, tuam deprecantes clementiam: ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. *Amen.*

We offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency: that it may ascend before thy divine Majesty, as a sweet odour, for our salvation, and for that of the whole world. *Amen.*

When the Priest bows before the Altar, he says,

In spiritu humilitatis, et animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Accept us, O Lord, in the spirit of humility, and contrition of heart: and grant that the sacrifice we offer this day in thy sight, may be pleasing to thee, O Lord God.

When he blesses the Bread and Wine, he says,

Veni, sanctificator, omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O almighty and eternal God, the sanctifier, and bless this sacrifice, prepared for the glory of thy holy name.

Here, in solemn Masses, he blesses the Incense, saying,

Per intercessionem beati Michaelis archangeli stantis a dexteris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. *Amen.*

May the Lord, by the intercession of blessed Michael the archangel, standing at the right hand of the Altar of Incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Through, *Amen.*

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At incensing the Bread and Wine, he says,

Incensum istud a te benedictum, ascendat ad te Domine, et descendat super nos misericordia tua.

May this Incense which thou hast blest, O Lord ascend to thee, and may thy mercy descend upon us.

At incensing the Altar, he says, Ps. cxl.

Dirigatur, Domine, oratio mea, sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone Domine custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Let my prayer O Lord, be directed as incense in thy sight: the lifting up of my hands, as evening sacrifice. Set a watch, O Lord, before my mouth: and a door of prudence around my lips; that my heart incline not to evil words to make excuses in sins.

On giving the Censer to the Deacon, he says,

May the Lord enkindle within us the fire of his love, and the flame of everlasting charity.

Washing his Hands, he says, Ps. xxv. 6.

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

I will wash my hands among the innocent: and will compass thy altar, O Lord.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

That I may hear the voice of thy praise: and tell all thy wondrous works.

Domine dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

I have loved O Lord, the beauty of thy house, and the place where thy glory dwelleth.

Ne perdas cum impiis animam meam; et cum

Take not away my soul, with the wicked;

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viris sanguinum vitam meam.

nor my life with bloody men.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

In whose hands are iniquities: their right-hand is filled with gifts.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

But I have walked in my innocence: redeem me and have mercy on me.

Pes meus stetit in directo: in ecclesiis benedicam te Domine.

My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

Gloria Patri, et Filio, &c.

Glory be to the Father &c.

Bowing before the middle of the Altar, he says,

Suscipe sancta Trinitas hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eumdem, &c. *Amen.*

Receive O holy Trinity, this oblation which we make to thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary ever a virgin, of blessed John Baptist, the holy Apostles Peter and Paul, and of all the Saints: that it may be available to their honour, and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. *Amen.*

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Then turning himself towards the People, he says,

Orate Fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum patrem omnipotentem.	Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.
R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.	R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name to our benefit, and to that of all his holy Church.

After reading the SECRET, *which may be seen in its proper place, the* second Secret *from* Candlemas-day, *till* Passion-Sunday *and* from the III. Sunday *after* Pentecost *until* Advent, (*except on* Doubles *and within* Octaves) *is the following.*

II. SECRET.—Graciously hear us, O God our Saviour; that by virtue of this sacrament, thou mayest defend us from all enemies, of both soul and body: grant us grace in this life, and glory in the next.

From Low-Sunday, *exclusively, till the* Ascension, *instead of the foregoing is said the* SECRET, * May, O Lord, &c, *as in the Votive Mass,* SALVE, *of the* B. V. M. *p.* 508.

P. Per omnia sæcula sæculorum. R. *Amen.*	P. World without end. R. *Amen.*

The Preface.

P. Dominus vobiscum. R. Et cum spiritu tuo. P. Sursum corda. R. Habemus ad Dominum. P. Gratias agamus Domino Deo nostro. R. Dignum et justum est.	P. The Lord be with you. R. And with thy spirit. P. Lift up your hearts. R. We have lifted them up to the Lord. P. Let us give thanks to the Lord our God. R. It is meet and just.

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The PREFACE *on* Festivals *and other Days that have none* proper, *and in* Masses *for the* Dead.

N. B. *This mark* refers to the subsequent part of the* proper Prefaces.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus. * Per Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; Cœli cœlorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.

IT is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father Almighty, eternal God. * Thro' Christ our Lord: by whom the angels praise thy majesty, the dominations adore it, the powers tremble before it, the heavens, the heavenly virtues, and blessed seraphim, with common jubilee glorify it. Together with whom we beseech thee, that we may be admitted to join our humble voices, saying:

Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord, Hosanna in the highest.

On TRINITY-SUNDAY, *and every other* Sunday *in the Year that has no proper* Preface.

* Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es

* Who together with thy only begotten Son and the Holy Ghost, art

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Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in Personis proprietas, et in essentia Unitas, et in Majestate adoretur æqualitas Quam laudant angeli atque archangeli, cherubim quoque ac seraphim: qui non cessant clamare quotidie, una voce dicentes, Sanctus, &c.

one God, and one Lord not in a singularity of one Person, but in a Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son, and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, an unity in the essence, and an equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise: and cease not daily to cry out with one voice saying, Holy, &c.

From CHRISTMAS-DAY *till the* Epiphany; *on* Corpus Christi; *and on* our Lord's Transfiguration.

N. B. Prefaces *thus marked* † *are concluded in the same manner as this.*

* Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infusit: ut dum visibiliter Deum cognoscimus per hunc in invisibilium amorem rapiamur. † Et ideo cum angelis et archangelis, cum thronis et dominationibus; cumque

* Since by the mystery of the Word made flesh, a new ray of thy glory has appeared to the eyes of our souls: that while we behold God visibly, we may be carried by him to the love of things invisible. † And therefore with the angels and archangels, with the

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omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes, Sanctus, Sanctus, &c.

thrones and dominations; and with all the heavenly host, we sing an everlasting hymn to thy glory saying, Holy, &c.

On the Epiphany *and during its* Octave.

* Quia cum unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. † Et ideo, &c.

* Because when thy only begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of his immortality. † And therefore, &c.

In Lent *till* Passion-Sunday.

* Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia. * Per Christum, &c.

* Who by this bodily fast extinguishest our vices, elevatest our understanding, bestowest on us virtue and its reward. * Thro' &c.

On Passion *and* Palm Sundays, Maundy-Thursday, *and* Feasts *of the* Holy Cross.

* Qui salutem humam generis in ligno Crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat, in ligno quoque vinceretur. * Per Christum. &c.

* Who hast appointed that the salvation of mankind should be wrought on the wood of the cross: that from whence death came, thence life might arise, and that he who overcame by the tree, might also by the tree be overcome. * Thro', &c.

From Holy Saturday *till the* Ascension.

VEre dignum et justum est, æquum et

IT is truly meet and just, right and avail-

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salutare, te quidem Domine omni tempore, sed [in hoc potissimum nocte *vel* die, *vel*] in hoc gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. † Et ideo, &c.

able to salvation, to praise thee, O Lord, at all times, but chiefly on this [night or day, or, at this time] when Christ our Passover was sacrificed for us. For he is the true Lamb who hath taken away the sins of the world. Who by dying has destroyed our death and by rising again has restored us to life. † And

From Ascension-Day *till* Whitsun-Eve.

* Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cœlum, ut nos divinitatis suæ tribueret esse participes. † Et ideo, &c.

* Through Christ our Lord. Who after his resurrection appeared openly to all his disciples, and in their presence ascended into heaven, to make us partakers of his divine nature. † And therefore, &c.

From Whitsun-Eve *till* Trinity-Sunday; *and in* Votive Masses *of the* Holy Ghost.

* Per Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum sanctum [hodierna die] in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat. Sed et supernæ virtutes atque angelicæ po

* Through Christ our Lord. Who ascending above all the heavens, and sitting at thy right hand, didst send down the promised holy Spirit [this day] upon the children of adoption. Wherefore the whole world displays its excess of joy. The heavenly virtues also and all the angelic pow-

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testates, hymnum gloriæ tuæ concinunt, sine fine dicentes, Sanctus, &c.

ers, sing in concert an everlasting hymn to thy glory, saying, Holy, &c.

On FESTIVALS *of the* B. V. MARY (*the Purification excepted.*)

* Et te in N.‡ Beatæ Mariæ semper Virginis colaudare, benedicere, et prædicare. Quæ et unigenitum tuum Sancti Spiritus obumbratione concepit: et Virginitatis gloria permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. * Per quem, &c.

* That we should praise, bless, and glorify thee on the N.‡ of the blessed Mary, ever a Virgin. Who by the overshadowing of the Holy Ghost conceived thy only begotten Son: and the glory of her virginity still remaining, brought forth the eternal light of the world, Jesus Christ our Lord. * By whom, &c.

On the FESTIVALS *of the* APOSTLES.

VERE dignum et justum est, æquum et salutare, te Domine suppliciter exorare, ut gregem tuum Pastor æterne non deseras, sed per beatos apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. * Et ideo, &c.

IT is truly meet and just, right and available to salvation, humbly to beseech thee that thou O Lord, our eternal Shepherd wouldst not forsake thy flock, but keep it under thy continual protection by thy blessed apostles. That it may be governed by those whom thou hast appointed its vicars and pastors. * And, &c.

‡ *Here the Name of her several Festivals, as they occur in the course of the Year, should be expressed.*

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THE CANON OF THE MASS.

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas, hæc dona, hæc munera, hæc sancta sacrificia illibata, imprimis quæ tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N.

et omnibus Orthodoxis, atque Catholicæ et Apostolicæ Fidei Cultoribus.

WE therefore, humbly pray and beseech thee most merciful Father, thro' Jesus Christ thy Son, our Lord, that thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place we offer thee for thy holy Catholic Church, to which vouchsafe to grant peace; as also to preserve, unite, and govern it throughout the world: together with thy servant N. our pope N. our Bishop,

as also all orthodox believers and professors of the catholic and apostolic Faith.

Commemoration of the Living.

Memento Domine famulorum famularumque tuarum N. et N.

Be mindful O Lord of thy servants, men and women, N. and N.

He prays silently for those he intends to pray for.

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemp-

And of all here present, whose Faith and Devotion is known unto thee, for whom we offer. or who offer up to thee this sacrifice of praise for themselves, their families, and friends: for the

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tione animarum suarum, pro spe salutis et incolumitatis suæ: tibique reddunt vota sua æterno Deo, vivo et vero.

redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee, the eternal, living, and true God.

COMMUNICANTES, et memoriam venerantes, inprimis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thadæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eumdem Christum Dominum nostrum. *Amen.*

COMMUNICATING with, and honouring in the first place, the memory of the ever glorious Virgin Mary, Mother of our Lord and God Jesus Christ: as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thadeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose merits and prayers grant that we may be always defended by the help of thy protection. Thro' the same Christ our Lord. *Amen.*

Spreading his Hands over the Oblation he says,

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias:

We therefore beseech thee, O Lord, graciously to accept this oblation of our servitude as also of thy whole fa

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diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in Electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. — *Amen.*

mily; dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine Elect. Through Christ our Lord. *Amen.*

Quam oblationem tu Deus in omnibus, quæsumus benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do thou, O God, vouchsafe in all respects, to bless, approve, ratify, and accept; that it may be made for us the body and blood of thy most beloved Son Jesus Christ our Lord.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis dicens: Accipite et manducate ex hoc omnes, HOC EST ENIM CORPUS MEUM.

Who the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee, Almighty God, his Father; he blessed it, brake it, and gave it to his disciples, saying: Take and eat ye all of this, FOR THIS IS MY BODY.

After pronouncing the Words *of Consecration, the Priest kneeling,* adores *and elevates the sacred Host.*

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles

In like manner, after he had supped, taking also this excellent chalice into his holy and vene-

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manus suas, item tibi gratias agens benedixit, deditque discipulis suis dicens: ACCIPITE ET BIBITE EX EO OMNES, HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescumque feceritis, in mei memoriam facietis.

rable hands, giving thee also thanks, he blessed, and gave it to his disciples, saying: TAKE AND DRINK YE ALL OF THIS FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

As often as you do these things, ye shall do them in remembrance of me.

Here also kneeling, he adores *and elevates the Chalice.*

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta ejusdem Christi Filii tui, Domini nostri, tam beatæ passionis, necnon et ab inferis, Resurrectionis, sed et in Cœlos gloriosæ ascensionis, offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere

Wherefore, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from the dead, and admirable ascension into heaven, offer unto thy most excellent Majesty of thy gifts bestowed upon us, a pure Host, a holy Host, an unspotted Host, the holy bread of eternal life, and chalice of everlasting salvation.

Upon which vouchsafe to look, with a pro-

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digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam Hostiam.

pitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy High Priest Melchisedech offered to thee, a holy sacrifice and unspotted victim.

Supplices te rogamus, omnipotens Deus, jube hæc præferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacro-sanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cælesti et gratia repleamur. Per eumdem Christum Dominum nostrum. *Amen.*

We most humbly beseech thee, Almighty God, command these things to be carried by the hands of thy holy angels to thy altar on high, in the sight of thy divine Majesty, that as many as shall partake of the most sacred body and blood of thy Son at this altar, may be filled with every heavenly grace and blessing. Thro' the same Christ our Lord. *Amen.*

COMMEMORATION OF THE DEAD.

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo Fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of thy servants N. and N. who are gone before us with the sign of Faith, and rest in the sleep of peace.

Here particular mention is silently made of such of the Dead as are to be prayed for.

Ipsis, Domine, et omnibus in Christo quies-

To these, O Lord, and to all that sleep in Christ

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centibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur: per eumdem Christum Dominum nostrum. *Amen.*

grant, we beseech thee, a place of refreshment, light, and peace: through the same Christ our Lord. *Amen.*

Here striking his Breast, the Priest says,

Nobis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus largitor admitte. Per Christum Dominum nostrum.

Also to us sinners, thy servants, confiding in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcelline, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints: into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon. Through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things. By him and with him, and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost all honour and glory

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P. Per omnia sæcula sæculorum. R. *Amen.*

Oremus.

PRæceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cœlo, et in terra: panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: R. Sed libera nos a malo. P. *Amen.*

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris; et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per

P. For ever and ever. R. *Amen.*

Let us pray.

BEing instructed by thy saving precepts, and following thy divine directions, we presume to say:

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: R. But deliver us from evil. P. *Amen.*

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and ever glorious Virgin Mary Mother of God, and of the holy apostles Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days: that thro' the assistance of thy mercy, we may be always free from sin, and secure from all disturb-

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eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus.

P. Per omnia sæcula sæculorum. R. *Amen.*

P. Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

ance. Through the same Jesus Christ, thy Son our Lord, who with thee and the Holy Ghost liveth and reigneth, God.

P. World without end. R. *Amen.*

P. May the peace of the Lord be always with you.

R. And with thy spirit.

Breaking the Host, he puts a Particle thereof into the Chalice saying, May this mixture, and consecration of the body and blood of our Lord Jesus Christ, be to us that receive it effectual to eternal life. *Amen.*

Then bowing and striking his Breast, he says:

Agnus Dei, qui tollis peccata mundi,
* miserere nobis,
* miserere nobis,
* dona nobis pacem.

Lamb of God, who takest away the sins of the world, * have mercy upon us, * have mercy upon us, * give us peace.

In Masses for the DEAD *he says twice,* Give them rest; *and lastly,* * Give them eternal rest.

The following Prayer is then also omitted.

Domine Jesu Christe, qui dixisti apostolis tuis, pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digne-

Lord Jesus Christ, who saidst to thy apostles, I leave you peace, I give you my peace, regard not my sins, but the faith of thy church; and grant her that peace and unity which is agreeable to thy will: who livest

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ris qui vivis et regnas Deus, per omnia sæcula sæculorum. *Amen.*

and reignest for ever and ever. *Amen.*

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuum mundum vivificasti, libera me per hoc sacro-sanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis, semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. *Amen.*

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, hast by thy death, thro' the co-operation of the Holy Ghost, given life to the world, deliver me by this thy most sacred body and blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee: who livest and reignest with God the Father, &c. *Amen.*

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. *Amen.*

Let not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation, but thro' thy mercy, may it be a safeguard and remedy, both to soul and body; who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. *Amen.*

Taking the Host in his Hands, he says,

Panem cœlestem ac-

I will take the bread of

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cipiam, et nomen Domini invocabo.

heaven, and call upon the name of our Lord.

Striking his Breast, with Humility and Devotion, he says thrice,

Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Receiving reverently both Parts of the Host, he says,

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. *Amen.*

May the body of our Lord Jesus Christ preserve my soul to life everlasting. *Amen.*

Taking the Chalice, he says,

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What return shall I make the Lord for all he has given to me? I will take the Chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies

Receiving the blood of our Saviour, he says,

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. *Amen.*

The blood of our Lord Jesus Christ preserve my soul to everlasting life. *Amen.*

Taking the first Ablution, he says,

Quod ore sumpsimus, Domine, pura mente capiamus, et de munere temporali, fiat nobis re-

Grant, Lord, that what we have taken with our mouth, we may receive with a pure mind, that

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medium sempiternum.

of a temporal gift it may become to us an eternal remedy.

Taking the second Ablution, he says,

Corpus tuum Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis; et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula sæculorum. *Amen.*

May thy body, O Lord, which I have received, and thy blood which I have drank, cleave to my bowels; and grant, that no stain of sin may remain in me, who have been fed with this pure and holy sacrament. Who livest and reignest, &c.

Then he returns to the Book, and reads the COMMUNION, *which may be seen in its proper place.*

Dominus vobiscum.
R. Et cum spiritu tuo.
Oremus.

The Lord be with you.
R. And with thy spirit.
Let us pray.

From Candlemas-day *till* Passion Sunday, *and from the* III. Sunday *after* Pentecost *until* Advent, (*except on* Doubles *and within* Octaves) *after the proper* POSTCOMMUNION, *the following is the*

II. POSTCOM. (*Mundet.*) May the oblation of this divine sacrament, we beseech thee, O Lord, both cleanse and defend us; and by the intercession of the blessed Mary the Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N. and of all the saints, free us from all sin, and deliver us from all adversity.

From Low Sunday, *exclusively, till the* Ascension, *instead of the foregoing, is said the* P. COMM. * Sumptis, &c. *as in the Votive Mass* SALVE *for the* B. V. M. *p.* 509.

After the Postcommunion, is added the following

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PRAYER. (*Et famulos.*)

DEFEND also, O Lord, from all adversity, thy servant N. our Pope, N. our Bishop,

together with the people committed to his care: grant peace in our days, and banish all wickedness from thy Church: thro', &c.

Dominus vobiscum.	The Lord be with you.
R. Et cum spiritu tuo.	R. And with thy spirit.
Ite missa est (vel) Benedicamus Domino.	Go, you are dismissed, (or) let us bless the Lord.
R. Deo gratias.	R. Thanks be to God.

In Masses for the Dead.

P. Requiescant in pace. R. *Amen.*	P. May they rest in peace. R. *Amen.*

Bowing before the Altar, the Priest says

Placeat tibi sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit te miserante, propitiabile. Per Christum Dominum nostrum. *Amen.*	Let the performance of my homage be pleasing to thee, O holy Trinity; and grant that the sacrifice which I, tho' unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and thro' thy mercy be a propitiation for me, and all those for whom it has been offered. Thro'

Turning himself towards the People, he gives them his Blessing, saying,

May Almighty God, the Father, Son, and Holy Ghost, bless you. *Amen.*

P. Dominus vobiscum. R. Et cum spiritu tuo. P. Initium sancti Evange-	P. Our Lord be with you. R. And with thy spirit. P. The beginning

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lii, secundum Joannem. R. Gloria tibi, Domine.

IN principio erat Verbum, et Verbum erat apud Deum: et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios

of the Gospel according to St. John. R. Glory be to thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by him, and without him was made nothing that was made; in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlightneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave

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Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt: Et VERBUM CARO FACTUM EST, et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiæ et veritatis.

R. Deo gratias.

power to be made the sons of God: to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God: And THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

R. Thanks be to God.

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O Salutaris hostia!
Quæ cœli pandis ostium:
Bella premunt hostilia:
Da robur, fer auxilium.

2. Uni trinoque Domino,
Sit sempiterna gloria:
Qui vitam sine termino,
Nobis donet in patria.

O Saving Host! that heaven's gate
Laidst open at so dear a rate:
Intestine wars invade our breast;
Be thou our strength, support, and rest.

2. To God the Father, and the Son,
And Holy Spirit, Three in One,
Be endless praise: may HE above,
With life eternal crown our love.

At the Benediction.

TAntum ergo Sacramentum,
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum,
Sensuum defectui.

Genitori, genitoque
Laus et jubilatio
Salus, honor, virtus, quoque,
Sit et benedictio:
Procedenti ab utroque,

TO this mysterious table now,
Our knees, our hearts, and sense we bow:
Let ancient rites resign their place
To nobler elements of grace:
And faith for all defects supply,
Whilst sense is lost in mystery.

To God the Father born of none,
To Christ his co-eternal Son,
And Holy Ghost, whose equal rays
From both proceed, be equal praise:
One honour, jubilee, and fame,

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Compar sit laudatio. Amen.

V Panem de cœlo, præstitisti eis, *Alleluia.*

R. Omne delectamentum in se habenten., *Alleluia.*

For ever bless his glorious name. Amen.

V. Thou hast given them bread from heaven. *Alleluia.*

R. Replenished with whatever is delicious, *Alleluia.*

The Prayer.

DEUS, qui nobis, sub sacramento mirabili passionis tuæ memoriam reliquisti: tribue quæsumus, ita nos corporis et sanguinis tui, sacra mysteria venerari ut redemptionis tui fructum in nobis jugiter sentiamus. Qui.

O God, who in this wonderful sacrament, has left us a perpetual memorial of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, as in our souls to be always sensible of the redemption thou hast purchased for us. Who.

¶ *Whilst the Priest (holding the* REMONSTRANCE *in his Hand) exposes the* B. SACRAMENT *to the Veneration of the Faithful, the following* ANTHEM *is occasionally sung.*

O Sacrum Convivium! in quo Christus sumitur. recolitur memoria passionis ejus: mens impletur gratia: et futuræ gloriæ nobis pignus datur. *Alleluia.*

O Sacred Banquet! in which Christ is received: the memory of his passion renewed: the mind replenished with grace and a pledge of future glory is given to us. *Alleluia.*

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PROPER MASSES

FOR

THE SUNDAYS

AND

MOVEABLE FEASTS

THROUGHOUT THE YEAR

FIRST SUNDAY OF ADVENT.

THE Church employs the four weeks that precede *Christmas* in preparing the faithful for that great solemnity; hence the beginning of the ecclesiastical year is called *Advent*, from the Latin word *Adventus*, which signifies the coming, viz. of Jesus Christ. Our first parents soon after their fall, were comforted with the prediction of this great event, when God assured them that the time would come when "the seed of the woman should crush the head of the serpent." This promise was renewed to Abraham, confirmed to Isaac, determined to the tribe of Juda, fixed in the house of David; and lastly, the time of its perfect accomplishment was exactly calculated by the prophet Daniel.

INTROIT. *Ps.* xxiv.

TO thee, O Lord, have I lifted up my Soul. In thee, O my God, I put my trust; let me not be

AD te levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me

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ashamed. Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded. *Ps.* Shew, O Lord, thy ways to me, and teach me thy paths.

inimici mei: etenim universi, qui te expectant, non confundentur. Ps *Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me.*

V. Glory, &c. To thee, &c. to Ps.

V. *Gloria Patri, &c. Ad te, &c. to* Ps.

And thus the Introit *is always repeated.*

Gloria in excelsis *is omitted from this* Sunday *till* Christmas, *and from* Septuagesima *until* Easter, *unless on* doubles, *&c.*

COLL. *Excita, quæs.*—Exert, we beseech thee, O Lord, thy power, and come: that by thy protection we may be freed from the imminent dangers of our sins, and be saved by thy mercy, who liveth and reigneth, &c. R. Amen.

From this day to Christmas-eve, *after the* Collect *of the day, the two following* Collects *are said.*

Of the B. V. MARY. **Deus qui.*—O God, who wast pleased that thy Word, when the angel delivered his message, should take flesh in the womb of the blessed Virgin Mary: give ear to our humble petitions; and grant, that we, who believe her to be truly the Mother of God, may be helped by her prayers.

For the CHURCH. **Eccl. tuæ.*—Mercifully hear, we beseech thee, O Lord, the prayers of thy Church, that all oppositions and errors being removed, she may serve thee with a secure and undisturbed devotion. Thro'. &c. Amen.

Or instead of the foregoing, the following may be said.

For the POPE. *Deus omnium.*—O God, the pastor and governor of all the faithful, look down in thy mercy on thy servant N. whom thou hast appointed Pastor over thy Church: and grant, we beseech thee, that, both by word and example, he may edify

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all those that are under his charge, and, with the flock intrusted to him, arrive, at length, at eternal happiness. Thro'.

EPISTLE. *Rom.* xiii. 11. 14.—*Brethren:* Knowing that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is past, and the day is at hand: let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the days: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

GRAD. *Ps.* xxiv.—None of them that wait on thee shall be confounded. V. Shew, O Lord, thy ways to me, and teach me thy paths. *Alleluia, Alleluia.*

V. Shew us, O Lord, thy mercy, and grant us thy salvation. *Alleluia.*

V. *Ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis.* Alleluia.

GOSPEL. *Luke* xxi. 25. 33. — *At that time:* Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the whole world. For the powers of the heavens shall be moved: and then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads: because your redemption is at hand. And he spoke to them a similitude: See the fig-tree and all the trees: when they now shoot forth their fruit, you know the summer is nigh: so likewise when you see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away, till all things be fulfilled.

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Heaven and earth shall pass away: but my words shall not pass away. CREDO.

OFFERTORY. *Ps.* xxiv.—To thee O Lord have I lifted up my soul. In thee O my God I put my trust, let me not be ashamed, neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

SECRET. Grant, O Lord, that these sacred mysteries may cleanse us by their powerful virtue, and bring us with greater purity to him, who was the author and institutor of them. Thro'.

Of the B. V. M. * Strengthen, we beseech thee, O Lord, in our souls, the mysteries of the true faith: that we who confess him, that was conceived of a Virgin, to be true God, and true man, may, by the power of his saving resurrection, deserve to come to eternal joys. Thro' the same, &c.

For the CHURCH. * Protect us, O Lord, while we assist at thy sacred mysteries, that being employed in acts of religion, we may serve thee both in body and mind. Thro'.

Instead of the last, may be said the following

For the POPE. Be appeased, O Lord, with the offering we have made, and cease not to protect thy servant N. whom thou hast been pleased to appoint Pastor over thy Church. Thro'.

COMM. *Ps.* lxxxiv.—For the Lord will give his goodness: and our earth shall yield her fruit.

P. COMM. *Suscipiamus.*—May we receive, O Lord, thy mercy in the midst of thy temple, that with due honour we may prepare for the approaching solemnity of our reparation. Thro'.

Of the B. V. M. * *Gratiam tuam.*—Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we, who, by the message of an angel, have known the incarnation of thy Son, the Christ, may by his passion and cross, come to the glory of his resurrection. Thro'.

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For the CHURCH. **Quæsumus.*—We beseech thee, O Almighty God, not to leave exposed to the dangers of human life, those whom thou hast permitted to partake of those divine mysteries. Thro'.

Instead of the last, may be said the following.

For the POPE. May the participation of this divine sacrament protect us, we beseech thee, O Lord: and always procure safety and defence to thy servant N whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Thro'.

Instead of Ite missa est, *is said,* Benedicamus Domino: *which rule is always to be observed when the* Gloria in excelsis *is omitted.*

On the week days in Advent, *the Mass of the foregoing* Sunday *is said unless there be a proper* Mass *for the day, but the Alleluias and* V. *following the* Gradual *are omitted.*

SECOND SUNDAY IN ADVENT.

INTROIT. *Is.* xxx.

PEople of Sion, behold the Lord will come to save the Gentiles: and the Lord will make the glory of his voice heard to the joy of your hearts. *Ps.* 79. Give ear O thou that rulest Israel: thou that leadest Joseph like a sheep. *V.* Glory.

POpulus Sion, ecce Dominus veniet ad salvandas Gentes: et auditam faciet Dominus gloriam vocis suæ in lætitia cordis vestri. Ps. 79. *Qui regis Israel intende: qui deducis velut ovem, Joseph.* V. *Gloria.*

COLLECT. *Excita, Domine.*—Stir up, O Lord, our hearts to prepare the ways of thy only begotten Son: that by his coming we may be enabled to serve thee with pure minds. Who livest.

For the II. *and* III. Collects, *see the first* Sunday, *page* 50

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EPISTLE. *Rom.* xv. 4. 13. *Brethren:* What things soever were written were written for our instruction that through patience and the comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind and with one mouth you may glorify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you to the honour of God. For I say that Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers. But that the Gentiles are to glorify God for his mercy, as it is written: "Therefore I will confess to thee, O Lord, among the Gentiles, and will sing to thy name." And again: he saith: "Rejoice, ye Gentiles, with his people." And again: "Praise the Lord, all ye Gentiles, and magnify him all ye people." And again Isaiah saith: "There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope." Now the God of Hope fill you with all joy and peace in believing, that you may abound in hope, and in the power of the Holy Ghost.

GRAD. *Ps.* xlix.—He shall come in his comeliness and beauty from Sion; God will come visibly. V. Gather to him his saints, who have observed his covenant more than sacrifice. *Alleluia, Alleluia.*

V. I rejoiced at what was told me: we are to go up to the house of the Lord. *Alleluia.*

V. *Lætatus sum in his quæ dicta sunt mihi in domum Domini ibimus.* Alleluia.

GOSPEL. *Matt.* xi. 2. 10.—*At that time:* When John had heard in prison the works of Christ, sending two of his disciples he said to him: Art thou he that art to come, or look we for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen.

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The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. And blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitude, concerning John: What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went you out to see? A prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: "Behold, I send my angel before thy face, who shall prepare thy way before thee." CREDO.

OFFERT. Thou wilt turn, O God, to us, and bring us to life, and thy people shall rejoice in thee. Shew us, O Lord, thy mercy, and grant us thy salvation.

SECRET. Be appeased, O Lord, we beseech thee, by our humble prayers and sacrifices; and although we can allege no deserts on our part, grant us thy protection. Thro'.

For the II. *and* III. Secrets, *see p.* 52.

COMM. Arise, O Jerusalem, and stand on high. and behold the joy that will come to thee from thy God.

P. COMM. *Repleti.*—Being filled, O Lord, with this spiritual food, we humbly beseech thee, to teach us, by partaking of this mystery, to despise earthly things, and to love such as are heavenly.

For the II. *and* III. Postcommunions, *see* p. 52, 53.

THIRD SUNDAY IN ADVENT.

INTROIT. *Philip* iv. *and Ps.* lxxxiv.

REJOICE in the Lord always; again, I say, rejoice. Let your modesty be known to all

Gaudete in Domino semper; iterum dico, gaudete: modestia vestra nota sit omnibus homini-

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men: the Lord is nigh. Be nothing solicitous: but in every thing by prayer and supplication with thanksgiving let your petitions be made known to God. *Ps.* O Lord thou hast blest thy land; thou hast turned away the captivity of Jacob. *V.* Glory.

bus: Dominus enim prope est: nihil solicíti sítis: sed in omni oratione petitiones vestræ innotescant apud Deum. Ps. *Benedixisti, Domine, terram tuam, avertisti captivitatem Jacob.* V. *Gloria.*

COLLECT. *Aurem tuam.*—Bend thine ear, O Lord, we beseech thee, to our prayers, and enlighten the darkness of our minds by the grace of thy visitation. Who livest.

For the other Collects, *see p.* 50.

EPISTLE. *Philip.* iv. 4. 7.—*Brethren:* Rejoice in the Lord always; again, I say, Rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous: but in every thing by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

GRAD. *Ps.* lxxix.—Lord, who sittest on the Cherubim, exert thy power, and come. V. Thou, who rulest Israel, hearken; thou who leadest Joseph as a sheep. *Alleluia, Alleluia.*

V. Exert, O Lord, thy power, and come to save us. *Alleluia.*

V. *Excita, Domine, potentiam tuam, et veni: ut salvos facias nos.* Alleluia.

GOSPEL. *John* i. 19. 28.—*At that time:* The Jews sent from Jerusalem Priests and Levites to John, to ask him: Who art thou? And he confessed, and did not deny: and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou a

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prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias. And they that were sen were of the pharisees. And they asked him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize, with water; but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing. CREDO.

OFFERT. *Ps.* lxxxiv.—Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob. Thou hast forgiven the iniquity of thy people.

SECRET. May we always, O Lord, offer thee this sacrifice of our devotion, both to comply with the institution of these sacred mysteries, and wonderfully to procure ourselves that salvation which thou designest us. Thro'.

For the other Secrets, *see p.* 52.

COMM. *Is.* xxxv.—Say, be comforted, O ye fearful of heart, and fear not; behold our God will come and save us.

P. COMM. *Imploramus.*—We implore, O Lord, thy mercy, that these divine helps having cleansed us from sin, may prepare us for the ensuing solemnity.

For the rest of the Postcommunions *see pp* 52 *and* 53.

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QUATUOR TEMPORA, OR EMBER-DAYS.

THE Ember-days, (so called from our forefathers' fasting on those days in sackcloth and ashes, or from their eating nothing but cakes baked under the embers,) re the Wednesday, Friday, and Saturday of the first week of Lent, of Whitsun-week, of the third week in September, and of the third week in Advent. The spirit of the Church is, to engage her children at these stated times tc pray, fast, and perform such other good works as may prevail with God to furnish his Church with good pastors; Saturday in Ember-week being the appointed day for ordaining and consecrating persons to the sacred ministry. We are likewise to beg God's blessing on the fruits of the earth, and give him thanks for those we have already received.

WEDNESDAY IN EMBER WEEK.

INTROIT. *Is.* xlv. *Ps.* xviii.

DROP down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened and bud forth a Saviour. *Ps.* The heavens show forth the glory of God, and the firmament declareth the work of his hands. V. Glory.

After Kyrie eleison *is said*, Let us pray.

Let us kneel down*.	Flectamus genua.
R. Stand up again.	R. Levate.

COLLECT. *Præsta quæsumus.*—Grant we beseech thee, O Almighty God, that the approaching solemnity of our redemption may afford us the succours of this present life, and heap on us the rewards of eternal happiness. Thro'.

1. LESSON. *Is.* ii. 2. 5.—*In those days the prophet Isaiah said:* In the last days, the mountain of the house of the Lord shall be prepared on the top of

* At solemn Masses this is sung by the Deacon; when all kneel, till the Subdeacon, after a little pause, bids them *stand up again* to join with the Priest whilst he says the Collect.

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the mountains, and it shall be exalted above the hills: and all nations shall flow unto it. And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths; for the law shall come forth from Sion, and the word of the Lord from Jerusalem. And he shall judge the Gentiles, and rebuke many people; and they shall turn their swords into plough-shares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war. O house of Jacob, come ye, and let us walk in the light of the Lord.

GRADUAL. *Ps.* xxiii.—Lift up your gates O you princes: and be you lifted up, O eternal gates, and the King of Glory shall enter in. Who shall ascend into the mountain of the Lord: or who shall stand in his holy place? The innocent in hands, and clean of heart.

The Lord be with you. R. And with thy spirit.

COLLECT. *Festina.*—Make haste, we beseech thee O Lord, and delay not; but grant us the assistance of thy heavenly grace; that they who trust in thy goodness, may be relieved by the comfort of thy coming. Who livest.

Here are said the other Collects, *as directed, p.* 50.

II. LESSON. *Is.* vii. 10, 16.—*In those days:* The Lord spoke unto Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz, said: I will not ask, and I will not tempt the Lord. And he said: Hear ye therefore, O house of David; Is it a small thing for you, to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a Virgin shall conceive and bear a son, and his name shall be called

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Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

GRADUAL. *Ps.* cxliv. The Lord is nigh unto all them that call upon him; to all that call upon him in truth. V. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name.

GOSPEL. *Luke* i. 26. 38.—*At that time:* The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel, being come in, said to her; Hail full of grace, the Lord is with thee: blessed art thou among women. Who having heard, she was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son: and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob forever, and of his kingdom there shall be no end. And Mary said to the Angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: behold the handmaid of the Lord, be it done to me according to thy word.

OFFERTORY. *Is.* xxxv.—Take courage, and

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fear not: for behold our God will do justice; he will come himself, and save us.

SECRET. Let our fasts, we beseech thee, O Lord, be acceptable to thee, that by atoning for our sins, they may both make us worthy of thy grace, and bring us to the everlasting effects of thy promises. Thro'.

COMM. *Is.* vii.—Behold, a virgin shall conceive and bring forth a Son; and his name shall be called Emmanuel.

P. COMM. *Salutaris.*—Being filled, O Lord, by the participation of thy saving mysteries, we humbly beseech thee, that as we rejoice in the taste thereof, we may be renewed by their effects. Thro'.

FRIDAY IN EMBER-WEEK.

INTROIT. *Ps.* cxviii.

THOU art near, O Lord: and all thy ways are truth. I have known from the beginning concerning thy testimonies: that thou hast founded them forever. *Ps.* Blessed are the undefiled in the way; who walk in the law of the Lord. V. Glory.

COLLECT. *Excita, quæsumus.*—Exert, O Lord, we beseech thee, thy power, and come: that they who trust in thy goodness, may speedily be delivered from all adversity. Who livest.

LESSON. *Is.* xi. 1. 5.—*Thus saith the Lord God:* And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness, and he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears. But he shall judge the poor with justice, and shall reprove with equity for

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the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. And justice shall be the girdle of his loins: and faith the girdle of his reins.

GRADUAL. *Ps.* lxxxiv.—Shew us, O Lord, thy mercy; and grant us thy salvation. V. Lord, thou hast blessed, thy land; thou hast turned away the captivity of Jacob.

GOSPEL. *Luke* i. 39. 47.—*At that time:* Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

OFFERTORY. *Ps.* lxxxiv.—Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee. Shew us, O Lord, thy mercy; and grant us thy salvation.

SECRET. Having received, O Lord, our offerings and prayers, cleanse us, we beseech thee, by these heavenly mysteries, and mercifully hear us.

COMM. *Zach.* xiv.—Behold, the Lord will come, and all his saints with him; and in that day there shall be a great light.

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P. COMM. *Tui nos.*—May the receiving, O Lord, of thy sacrament, give us a new life, that by putting aside the old man, it may bring us to the participation of this saving mystery. Thro'.

SATURDAY IN EMBER-WEEK.

INTROIT. *Ps.* lxxix.

COME, and shew us thy faith, O Lord, who sittest on the Cherubim: and we shall be saved. *Ps.* Thou who rulest Israel hearken; who leadest Joseph as a sheep. V. Glory.

After the Kyrie eleison, *is said:*

Let us pray. Let us kneel down. R. Stand up again.

I. COLLECT. *Deus, qui conspicis.*—O God, who seest us afflicted through our own wickedness; mercifully grant, that by thy coming we may be comforted. Who livest.

I. LESSON. *Is.* xix. 20. 22.—*In those days:* They shall cry to the Lord because of the oppressor, and he shall send them a Saviour and a defender to deliver them. And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship him with sacrifices and offerings: and they shall make vows to the Lord, and perform them. And the Lord, shall strike Egypt with a scourge, and shall heal it, and they shall return to the Lord, and he shall be pacified towards them, and heal them.

GRADUAL. *Ps.* xviii.—His going out is from the end of heaven, and his circuit even to the end thereof: V. The heavens shew forth the glory of God and the firmament declareth the work of his hands. Let us pray. Let us kneel down. R. Stand up again.

II. COLLECT. *Concede quæsumus.*—Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed by the new birth of thy only Son, which we are preparing for. Who liveth.

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II. LESSON. *Is.* xxxv. 1. 7.—*Thus saith the Lord:* The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily. It shall bud forth, and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it, the beauty of Carmel and Saron, they shall see the glory of the Lord, and the beauty of our God. Strengthen ye the feeble hands, and confirm the weak knees. Say to the faint hearted: Take courage, and fear not: behold your God will bring the revenge of recompense: God himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness. And that which was dry land, shall become a pool, and the thirsty land springs of water, *saith the Lord Almighty.*

GRADUAL. *Ps.* xviii.—He hath set his tabernacle in the sun: and he as a bridegroom coming out of his bride chamber. V. His going out is from the ends of heaven, and his circuit even to the end thereof.

Let us pray. Let us kneel down. R. Stand up again.

III. COLLECT. *Indignos nos.*—Comfort us, O Lord, thy unworthy servants, who lie dejected under the horror of our crimes, by the coming of thy only Son. Who liveth.

III. LESSON. *Is.* xl. 9. 10.—*Thus saith the Lord:* Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Juda: Behold your God: behold the Lord God shall come with strength, and his arm shall rule behold his reward is with him, and his work is be-

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fore him. He shall feed his flock like a shepherd. he shall gather together the lambs with his arm, and shall take them up in his bosom.

GRADUAL. *Ps.* lxxix.—O God of Hosts, convert us: and shew thy face, and we shall be saved. V. Stir up thy might, O Lord, and come to save us.

Let us pray. Let us kneel down. R. Stand up again.

IV. COLLECT. *Præsta, quæsumus.*—Grant, we beseech thee, O Almighty God, that the approaching solemnity of thy Son's birth may afford us the remedies of this present life, and obtain for us the rewards of eternal happiness. Thro' the same.

IV. LESSON. *Is.* xlv. 1. 9.—Thus saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut. I will go before thee, and will humble the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron. And I will give thee hidden treasures, and the concealed riches of secret places: that thou mayest know that I am the Lord who call thee by thy name, the God of Israel. For the sake of my servant Jacob, and Israel my elect, I have even called thee by thy name: I have made a likeness of thee, and thou hast not known me. I am the Lord, and there is none else: there is no God besides me: I girded thee, and thou hast not known me: that they may know who are from the rising of the sun, and they who are from the west, that there is none beside me. I am the Lord, and there is none else, I form the light, and create darkness, I make peace, and create evil: I the Lord that do all these things. Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud

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forth a saviour: and let justice spring up together: I the Lord have created him.

GRADUAL. *Ps.* lxxix.—Stir up thy might, O Lord, and come to save us. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep; thou that sittest upon the cherubims, shine forth before Ephraim, Benjamin, and Manasses.
Let us pray. Let us kneel down. R. Stand up again.

V. COLLECT. *Preces populi.*—Mercifully hear, O Lord, we beseech thee, the prayers of thy people; that we, who are justly afflicted for our sins, may receive comfort from thy kind visit. Who livest.

V. LESSON. *Dan.* iii. 49.—*In those days:* The angel of the Lord went down with Azarias, and his companions into the furnace: and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm. Then these three, as with one mouth, praised and glorified, and blessed God in the furnace, saying:

CANTICLE.

Blessed art thou, O Lord, the God of our fathers: and worthy of praise and glory forever.

And blessed is the name of thy glory; which is holy; and worthy of praise and glory forever.

Blessed art thou in the holy temple of thy glory: and worthy of praise and glory forever.

Blessed art thou upon the sacred throne of thy kingdom: and worthy of praise and glory forever.

Blessed art thou, on the sceptre of thy divinity: and worthy of praise and glory forever.

Blessed art thou, who sittest on the Cherubim, beholding the deep: and worthy of praise and glory forever.

Blessed art thou who walkest on the wings of

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the winds, and on the waves of the sea: and worthy of praise and glory for ever.

May all the angels and thy holy ones bless thee: may they praise and glorify thee for ever.

May the heavens, earth, sea, and all therein bless thee: may they praise and glorify thee for ever.

V. Glory be to the Father, and to the Son, and to the Holy Ghost: who is worthy of praise and glory for ever.

R. As it was in the beginning, now is, and evermore shall be, world without end. Amen. Who is worthy of praise and glory for ever.

Blessed art thou, O Lord, the God of our forefathers, and worthy of praise and glory for ever.

V. The Lord be with you. R. And with thy spirit.

VI. COLLECT. *Deus, qui tribus.*—O God, who, in behalf of the three young men, didst render harmless the flames of fire: mercifully grant, that we thy servants may not be burnt by the flames of vice. Thro'.

Here are said the other Collects, *as directed, p.* 50.

EPISTLE. 2 *Thess.* ii. 1. 8.—*Brethren*, We beseech you by the coming of our Lord Jesus Christ, and of our gathering together unto him: that you be not easily moved from your mind, nor be frighted, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand. Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition, who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God shewing himself as if he were God. Remember you not, that when I was yet with you I told you these things? And now you know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh: only that he who now

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holdeth, do hold, until he be taken out of the way, and then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming.

GRADUAL. *Ps.* lxxix.—Thou who rulest Israel, hearken: thou who leadest Joseph as a sheep. V. Thou who sittest on the Cherubim, shew thyself to Ephraim, Benjamin, and Manasse. V. Exert thy power, O Lord, and come to save us.

GOSPEL. *Luke* iii. *as in the next p.* 69.

OFFERTORY. Rejoice exceedingly, O daughter of Sion, publish it, O daughter of Jerusalem: behold thy King and Saviour cometh to thee.

SECRET. Hear us, O Lord, we beseech thee, and, being appeased by these offerings, grant they may increase our devotion, and advance our salvation. Thro'.

COMM. *Ps.* xviii.—He hath rejoiced as a giant to run the way: his going out is from the end of heaven, and his circuit even to the end thereof

P. COMM. *Quæsumus.*—We beseech thee, O Lord our God, that thou wouldst make these sacred mysteries, which thou hast given us, strengthen in us the effects of our reparation, and be a remedy to us, both now and hereafter. Thro'.

FOURTH SUNDAY IN ADVENT.

INTROIT. *Is.* xlv. *Ps.* xviii.

DROP down dew, ye heavens from above and let the clouds rain the just: let the earth be opened and bud forth a Saviour. *Ps.* The heavens shew forth the glory of God: and the firmament declareth the works of his hands. *V.* Glory.

Rorate cœli desuper, et nubes pluant justum aperiatur terra, et germinet Salvatorem. Ps. 18 *Cœli enarrant gloriam Dei; et opera manuum ejus annunliat firmamentum* V. *Gloria.*

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COLLECT. *Excita quæsumus.*—Exert, we beseech thee, O Lord, thy power, and come: and succour us by thy great might: that by the assistance of thy grace, thy indulgent mercy may hasten, what is delayed by our sins. Who livest.

EPISTLE. 1 *Cor.* iv. 1.—*Brethren:* Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required amongst the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of any thing: yet I am not hereby justified; but he that judgeth me is the Lord. Therefore judge not before the time till the Lord come; who both will bring to light the hidden things of darkness, and will make manifest the council of hearts: and then shall every man have praise from God.

GRAD. *Ps.* cxliv.—The Lord is nigh unto all those who call upon him; to all that call upon him in truth. *V.* My mouth shall speak the praise of the Lord: and let all flesh bless his holy name. *Alleluia. Alleluia.*

V. Come, O Lord, and delay not: release thy people Israel from their sins. *Alleluia.*

V. *Veni, Domine, et noli tardare· relaxafacinora plebis tuæ Israel.* Alleluia.

GOSPEL. *Luke* iii. 1. 6.—Now in the fifteenth year of the reign of Tiberius Cæsar (Pontius Pilate being governor of Judea, and Herod Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea, and the country of Trachonitis, and Lysanias Tetrarch of Abilina under the high Priests Annas and Caiphas) the word of the Lord came to John the son of Zachary in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was

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written in the book of the words of Isaias the prophet: "A voice of one crying in the wilderness prepare ye the way of the Lord: make straight his paths, every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight: and the rough ways plain:" and all flesh shall see the salvation of God. CREDO.

OFFERT. *Luke* i.—Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women: and blessed is the fruit of thy womb.

SECRET. Hear us, O Lord, we beseech thee, and being appeased by these offerings, grant they may increase our devotion, and advance our salvation.

For the rest of the Secrets *see p.* 52.

COMM. *Is.* vii.—Behold a virgin shall conceive, and bare a son, and his name shall be called Emmanuel.

P. COMM. *Sumptis.*—Having received what has been offered to thee, O Lord, grant, we beseech thee, that the more frequently we partake of these sacred mysteries, the more our devotion may increase.

For the rest of the Postcommunions *see pp.* 52, 53.

CHRISTMAS EVE.

INTROIT. This day you shall know, that the Lord will come, and save us: and in the morning you shall see his glory. *Ps.* The earth is the Lord's and the fulness thereof: the world, and all that dwell therein. *V.* Glory.

COLLECT. *Deus qui nos.*—O God, who makest us rejoice in the yearly expectation of the feast of our redemption: grant, that we who cheerfully receive thy only begotten Son as a redeemer, may behold without fear the same Lord Jesus Christ coming as our judge. Who livest.

This is the only Collect, *unless it be* Sunday, *when a* Commem. *of it is here made, as well as at the* Secret *and* P. Comm. *but its* Gospel *is not read at the end of* Mass.

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EPISTLE. *Rom.* i. 1. 6.—Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised before by his prophets in the holy scriptures, concerning his Son, who was made to him of the seed of David according to the flesh; who was predestinated the Son of God in power according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead; by whom we have received grace and apostleship for obedience to the faith in all nations for his name, among whom are you also the called of Jesus Christ.

GRAD. *As the* Introit *to Ps. V.* Thou who rulest Israel, hearken, thou who leadest Joseph like a sheep: thou who sittest on the Cherubim, shew thyself to Ephraim, Benjamin and Manasses. [*If it be* Sunday *add* Alleluia, Alleluia.] *V.* To-morrow the sins of the earth shall be cancelled, and the Saviour of the world shall reign over us. *Alleluia.*

GOSPEL. *Matt.* i. 18. 20.—When Mary the mother of Jesus was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son: and thou shalt call his name Jesus; for he shall save his people from their sins.

OFFERT. *Ps.* 23.—Lift up your gates, O ye princes: and be ye lifted up, O eternal gates, and the King of glory shall enter in.

SECRET. Grant, we beseech thee, O Almighty God, that as we celebrate the eve of the adorable birth of thy Son, we may one day receive with joy his eternal rewards. Who liveth.

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COMM. *Is.* xl.—The glory of the Lord shall be revealed, and all flesh shall see the salvation of our God.

P. COMM. Grant us, we beseech thee, O Lord relief by celebrating the birth of thy only Son whose sacred mysteries are our meat and drink. Thro

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CHRISTMAS.

ON this solemn Festival three Masses are sung or said, to represent to us that Christ by his nativity came into the world to save, 1. Those who were before the Law: 2. Those who were under the Law: 3. Those under the Gospel. By these three Masses the Church likewise honors a threefold Nativity of Christ. 1. His eternal generation and Nativity, born from all eternity and before all time of his Father: 2. His nativity and generation in time according to his human nature, being born of the Blessed Virgin Mary: 3. His spiritual birth by grace in the souls of the just.

CHRISTMAS. I. Mass. At Midnight.

INTROIT. *Ps.* ii.—The Lord hath said to me: Thou art my Son, this day have I begotten thee. *Ps.* Why have the Gentiles raged, and the people devised vain things? *V.* Glory.

COLLECT. *Deus, qui hanc.*—O God, who hast enlightened this most sacred night by the brightness of him who is the true light; grant, we beseech thee, that we who have known the mysteries of this light on earth, may likewise come to the enjoyment of it in heaven. Who liveth.

EPISTLE. *Tit.* ii. 11. 15.—*Dearly beloved:* The grace of God our Saviour hath appeared to all men. Instructing us, that denying ungodliness and worldly desires, we should live soberly, and justly, and godly, in this world, looking for the blessed hope, and coming of the glory of the great God

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and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

GRAD. *Ps.* cix.—With thee is the principality in the day of thy strength: in the brightness of the saints: from the womb before the day-star I begot thee. *V.* The Lord said to my Lord: Sit thou at my right-hand: until I make thy enemies thy footstool. Alleluia, Alleluia. *V. Ps.* ii. The Lord hath said to me: Thou art my Son, this day have I begotten thee. *Alleluia.*

GOSPEL. *Luke* ii. 1. 14.—And it came to pass that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not: for behold I bring you good tidings of great joy, that shall be to all the people: for this

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day is born to you a SAVIOUR, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest: and on earth peace to men of good-will.—CREDO.

OFFERT. *Ps.* xcv.—Let the heavens rejoice, and let the earth be glad in the presence of the Lord, for that he is come.

SECRET. Receive, O Lord, the offerings we make to thee on this present solemnity, that by thy grace, through the intercourse of these sacred mysteries, we may be conformable to him, in whom our nature is united to thine. Who liveth.

COMM. *Ps.* cix.—In the brightness of the saints; from the womb before the day-star I begot thee.

P. COMM. *Da nobis.*—Grant, we beseech thee, O Lord our God, that we who celebrate with joy the birth of our Lord Jesus Christ, by partaking several times of these sacred mysteries, may, by a worthy conduct of life, come to be united with him. Who liveth.

II. MASS. At break of day.

INTROIT. *Is.* ix.—A light shall shine upon us this day: because the Lord is born for us: and his name shall be the WONDERFUL ONE, GOD, the PRINCE OF PEACE, the FATHER of the WORLD TO COME, of whose reign there shall be no end. *Ps.* The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. Glory.

COLLECT. *Da nobis.*—Grant, we beseech thee, O Almighty God, that, as we are enlightened by the new light of thy Word become flesh, we may shew in our actions the effects of that faith that shineth in our minds. Thro' the same.

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COLLECT *of St. Anastasia.*

Grant, we beseech thee, O Almighty God, that, as we celebrate the solemnity of blessed Anastasia thy martyr, we may be sensible of the effects of her prayers to thee in our behalf. Thro'.

EPISTLE. *Tit.* iii. 4. 7.—*Most dearly beloved* The goodness and kindness of God our Saviour appeared: not by the works of justice, which we have done, but according to his mercy, he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us, abundantly, through Jesus Christ our Saviour: that being justified by his grace, we may be heirs according to hope of life everlasting, thro' Jesus Christ our Lord.

GRAD *Ps.* cxviii.—Blessed be He that cometh in the name of the Lord. The Lord is our God, and he hath shone upon us. *V.* This is the Lord's doing, and it is wonderful in our eyes. Alleluia, Alleluia. *V.* The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself with might. Alleluia.

GOSPEL. *Luke* ii. 15. 20.—*At that time:* The shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass which the Lord hath shewed to us. And they came with haste: and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering *them* in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them. CREDO.

OFFERT. *Ps.* xcii.—The Lord hath established

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the world, which shall all be moved: thy throne, O Lord, is prepared from of old, thou art from everlasting.

SECRET. May the offerings, O Lord, we make, be agreeable to the mystery of this day's birth, and always pour forth peace upon us; that as he, who though born man, shewed himself also God: so may this earthly substance give us that which is divine.

SECRET of St. *Anastasia.* Graciously receive, O Lord, we beseech thee, our offerings, and grant, by the merits of blessed Anastasia the martyr, that they may avail to our salvation. Thro'.

COMM. *Zach.* ix.—Rejoice, O daughter of Sion, shout for joy, O daughter of Jerusalem: behold thy king will come to thee the just and Saviour of the world.

P. COMM. *Hujus nos.*—May we, O Lord, always receive new light from this sacrament, which reneweth to us the memory of that wonderful birth, which destroyed the old man. Thro'.

P. COMM. of St. *Anast.* Thou hast fed, O Lord, thy family with these sacred oblations: ever therefore comfort us with her intercession, whose feast we celebrate. Thro'.

III. MASS. On Christmas-day.

INTROIT. *Isaias* ix.

A Child is born to us, and a Son is given to us, and the government is upon his shoulder: and his name shall be called the *Angel of the great Council. Ps.* Sing to the Lord a new canticle, for he hath done wonderful things. *V.* Glory.

PUER natus est nobis, et Filius datus est nobis: cujus imperium super humerum ejus, et vocabitur nomen ejus, Magni Concilii Angelus. Ps. 97. *Cantate Domino canticum novum: quia mirabilia fecit.*

V. *Gloria.*

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COLLECT. *Concede.*—Grant, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the birth of thy only begotten Son. Thro'.

EPISTLE. *Heb.* i. 1, 12.—God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all, in those days, hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world: who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right-hand of the majesty on high: being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time, "Thou art my Son, to day have I begotten thee?" And again: "I will be to him a father, and he shall be to me a Son?" And again, when he bringeth in the first begotten into the world, he saith: "And let all the angels of God adore him." And to the angels indeed he saith: "He that maketh his angels, spirits: and his ministers a flame of fire." But to the Son: "Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice and hated iniquity: therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows." And: "Thou, in the beginning, O Lord, didst found the earth: and the works of thy hands are the heavens. They shall perish, but thou shalt continue: and they shall all grow old as a garment. And as a vesture shalt thou change them, and they shall be changed: but thou art the self-same, and thy years shall not fail."

GRAD. *Ps.* xcvii.—All the ends of the earth hath seen the salvation of our God: sing joyfully to the Lord all the earth. *V.* The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles. *Alleluia.*

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V. A sanctified day hath shone upon us: come, ye Gentiles, and adore the Lord, for this day a great light is come down upon the earth. *Alleluia.*

V. *Dies sanctificatus illuxit nobis: venite Gentes, et adorate Dominum, quia hodie descendit lux magna super terram.* Alleluia.

GOSPEL. *John* i. In the beginning, &c. as in the Ordinary, p. xlv.

OFFERT. *Ps.* lxxxviii.—Thine are the heavens, and thine is the earth; the world and the fulness thereof thou hast founded: Justice and judgment are the preparation of thy throne.

SECRET. Sanctify, O Lord, our offerings, by the new birth of thy only begotten Son, and cleanse us from the stains of our sins. Thro'. the same.

COMMUNICANTES, *till the* Circumcision.

BEING united in communion, and celebrating this most sacred day, [in the 1st Mass, sacred night,] on which the spotless virginity of the blessed Mary brought forth a Saviour to this world, moreover honouring in the first place, the memory of the same glorious V. M. &c. as in p. xxxiv.

COMM. *Ps.* xcvii.—The whole earth hath seen the salvation of our God.

P. COMM. *Præsta, quæsumus.*—Grant we beseech thee, O Almighty God, that as the Saviour of the world, who was born this day, procured for us a divine birth, he may also bestow on us immortality. Who liveth.

At the end of this Mass *is said the* Gospel *of the* Epiphany, p. 91.

St. STEPHEN the first Martyr.

INTROIT. *Ps.* cxviii.

PRINCES sat, and spoke against me: and sinners persecuted me: help me, O Lord my God, for thy servant hath practised thy commandments. *Ps.*

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Blessed are the undefiled in the way: who walk in the law of the Lord. *V.* Glory.

COLLECT. *Da nobis.*—Grant, O Lord, we beseech thee, that we may imitate him whose memory we celebrate, so as to learn to love even our enemies, because we now solemnize his martyrdom, who knew how to pray, even for his persecutors, to our Lord Jesus Christ, thy Son. Who liveth.

Commem. of Christmas, *by the* Collect, Secret, *ana* P. Comm. *of the* III. Mass, *p.* 77.

LESSON. *Acts* vi. 8. 10. vii. 54. 69.—*In those days:* Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit that spoke. Chap. vii. 54. Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him. But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right-hand of God. And he said: Behold I see the heavens opened, and the Son of man standing on the right-hand of God. And they, crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him: and the witnesses laid down their garments at the feet of a young man, whose name was Saul. And they stoned Stephen invoking and saying: Lord Jesus receive my spirit And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he said this, he fell asleep in the Lord.

GRAD. *Ps.* cxviii.—Princes sat, and spoke against me and the wicked persecuted me. *V.* Help me, O

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Lord my God: save me for thy mercies sake. *Alleluia, Alleluia.*

V. I see the heavens opened, and Jesus standing at the right hand of the power of God. *Alleluia.*

GOSPEL. *Matt.* xxiii. 34. 39.—*At that time.* Jesus said to the Scribes and Pharisees: Behold I send to you prophets, and wise men, and scribes: and some of them you will put to death, and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. Amen. I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold, your house shall be left to you desolate. For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord. CREDO.

OFFERT. *Acts* vi. 7.—The Apostles chose Stephen, a Levite, full of faith, and of the Holy Ghost, whom the Jews stoned, praying and saying: Lord Jesus, receive my spirit. *Alleluia.*

SECRET. Receive, O Lord, these offerings in memory of thy saints: and as their sufferings have made them glorious, so may our devotion render us free from sin. Thro'.

COMM. *Acts* vii.—I see the heavens opened, and Jesus standing on the right-hand of the power of God: Lord Jesus receive my spirit, and lay not this sin to their charge.

P. COMM. *Auxilientur.*—May the mysteries we

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have received, O Lord, be a help to us, and, by the intercession of the blessed martyr, Stephen, strengthen us with thy perpetual protection. Thro'.

St. JOHN the EVANGELIST.

INTROIT, In medio, *as in* MASS XII. *Common of Doctors.*

COLLECT. *Ecclesiæ.*—Mercifully, O Lord, enlighten thy Church, that being taught by blessed John, thy Apostle and Evangelist, she may come to thy eternal rewards. Thro'.

The Commem. *of* Christmas, *and of St.* Stephen, *by their several* Collects, Secrets, *and* P. Comms.

LESSON. *Ecclus.* xv. 1. 6.—He that feareth God, will do good: and he that possesseth justice, shall lay hold on her. And she will meet him as an honourable mother, With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved: and she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbours, and in the midst of the Church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with the robe of glory. She shall heap upon him a treasure of joy and gladness, and our Lord God shall cause him to inherit an everlasting name.

GRAD. *John* xxi.—A report was spread among the brethren, that that disciple should not die: but Jesus said not, he should not die. *V.* But, so I will have him remain till I come: follow thou me. *Alleluia, Alleluia. V.* This is the disciple that beareth testimony of these things, and we know his testimony is true *Alleluia*

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GOSPEL. *John* xxi. 19. 24.—*At that time* Jesus said to Peter: follow me. Peter turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at supper, and said: Lord, who is he that shall betray thee? Him therefore when Peter had seen, he saith to Jesus: Lord and what *shall* this man *do*? Jesus saith to him: So I will have him to remain till I come, what is it to thee? follow thou me. This saying, therefore, went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but, so I will have him to remain till I come, what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true. CREDO.

OFFERT. *Ps.* xci.—The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus.

SECRET. Receive, O Lord, the offerings we make to thee, on his feast, by whose intercession we hope to be delivered. Thro'.

COMM. *John* xxi.—A report was spread among the brethren, that that disciple should not die. But Jesus said not, he should not die; but so will I that he remain till I come.

P. COMM. *Refecti cibo.*—Being refreshed, O Lord, with this heavenly meat and drink, we humbly beseech thee, that we may be assisted by his prayers, on whose feast we have received these sacred mysteries. Thro'.

The HOLY INNOCENTS.

INTROIT. *Ps.* viii.—Out of the mouth of infants and sucklings thou hast perfected praise to confound thy enemies. *Ps.* O Lord, our Lord, how admirable is thy name in the whole earth! *V* Glory.

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Gloria in Excelsis *is not said, except it be* Sunday, *or the* Octave-day.

COLLECT. *Deus, cujus.*—O God, whose praise the Holy Martyrs, the Innocents, published this day, not by speaking, but by dying: mortify in us all our vicious inclinations, that we may shew forth, in our actions, thy faith which we profess with our lips. Thro'.

The Commems. *of* Christmas, *of St.* Stephen, *of St.* John, *by their respective* Collects, Secrets, *and* P. Communions, *as pp.* 77. 79. *and* 81.

LESSON. *Rev.* xiv. 1. 5.—*In those days:* I beheld, the Lamb standing on mount Sion, and with him a hundred forty-four thousand, having his name, and the name of his Father written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, was as the voice of harpers, harping on their harps. And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients, and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth. These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first fruits to God, and to the Lamb: and in their mouths there was found no lie; for they are without spot before the throne of God.

GRAD. *Ps.*—Our soul hath been delivered, as a sparrow out of the snare of the fowlers. *V.* The snare is broken, and we are delivered: our help is in the name of the Lord, who made heaven and earth.

Alleluia, Alleluia. V. Praise the Lord: you his servants, praise ye the name of the Lord. *Alleluia.*

If it be not the Octave-day *or* Sunday, *the above* Alleluias *and* V. *are omitted; and in their stead is said the* Tract.

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TRACT. *Ps.* lxxviii.—They have spilt the blood of the saints, like water about Jerusalem. *V.* And there were none to bury them. *V.* Revenge, O Lord, the blood of thy saints, which hath been spilt on the earth.

GOSPEL. *Matt.* ii. 13. 18.—*At the same time:* An angel of the Lord appeared in sleep to Joseph, saying Arise, and take the Child and his Mother, and fly into Egypt; and be there until I shall tell thee. For it will come to pass that Herod will seek the Child to destroy him. Who arose, and took the Child and his mother by night, and retired into Egypt: and he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: "Out of Egypt have I called my Son." Then Herod perceiving that he was deluded by the wise Men, was exceeding angry: and sending killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: "A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not." CREDO.

OFFERT. *Ps.* cxxiii.—Our soul hath been delivered, as a Sparrow out of the snares of the fowlers. The snare is broken and we are delivered.

SECRET. May the pious prayers of thy saints, O Lord, be never wanting to us, both to make our offerings acceptable, and to obtain for us thy mercy. Thro'.

COMM. *Matt.* ii.—A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not.

P COMM *Votiva.*—Now we have partaken, O

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Lord, of the votive offerings, grant, we beseech thee, that by the prayers of thy saints, they may procure us the helps of this present life, and those of that which is to come. Thro'.

St. T. of CANTERBURY, Bp. and M.

INTROIT. Let us all rejoice in the Lord, and celebrate this festival in honour of blessed Thomas the martyr, for whose martyrdom the angels rejoice, and praise the Son of God. *Ps.* Rejoice in the Lord O ye just: praise becometh the upright. *V.* Glory.

COLLECT. *Deus, pro cujus.*—O God, in defence of whose Church, the glorious prelate THOMAS, fell by the swords of wicked men: grant, we beseech thee, that all who implore his assistance, may find comfort in the grant of their petition. Thro'.

In this Mass, Commems. *of* Christmas, *St.* Stephen, *St.* John, *and* H. Innocents, *are made by their* Collects, *&c.* as above, from *p.* 77 to 84 inclusively.

EPISTLE. *Heb.* v. 1. 6.—*Brethren:* Every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity: and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. So also Christ did not glorify himself that he might be made a high priest: but he that said to him, "Thou art my Son, this day have I begotten thee." As he saith also in another place: "Thou art a priest for ever, according to the order of Melchisedech."

GRAD. *Ecclus.* xliv.—Behold a great Prelate, who in his days pleased God. *V.* There was none found like him in keeping the law of the Most High. *Alleluia, Alleluia. V.* I am the good shep-

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herd, and I know my sheep, and my sheep know me. *Alleluia.*

GOSPEL. *John* x. 11. 16.—*As on the* Second Sunday *after* Easter.

OFFERT. *Ps.* xx.—Thou hast set, O Lord, on his head, a crown of precious stones; he asked life of thee: and thou didst give it him. *Alleluia.*

SECRET. Sanctify O Lord, the offerings consecrated to thee: and being appeased thereby, mercifully look upon us, by the intercession of blessed T. thy Martyr and Bishop. Thro'.

COMM. *John* x.—I am the good shepherd, and I know my sheep, and my sheep know me.

P. COMM. *Hæc nos com.*—May this communion, O Lord, cleanse us from sin, and, by the intercession of blessed Thomas, thy martyr and bishop, make us effectually partakers of this heavenly remedy. Thro'.

SUNDAY within the Octave of Christmas.

INTROIT. Wisdom xviii. *Ps.* xcii.

WHILE all things were in quiet silence, and the night was in the midst of her course, thy Almighty Word, O Lord, came down from thy royal throne.

DUM medium silentium tenerunt omnia, et nox in suo cursu medium iter haberet, Omnipotens Sermo tuus, Domine, de cœlis a regalibus sedibus venit.

Ps. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

Ps. xcii. *Dominus regnavit, decorem indutus est: indutus est Dominus fortitudinem, et præcinxit se.*

V. Glory

V. *Gloria.*

COLLECT. *Omnipotens.*—O almighty and eternal God, regulate our actions according to thy divine

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will, that, in the name of thy beloved Son, we may abound in good works. Thro'.

Commems. *of* Christmas, St. Thomas, &c. *by their respective* Collects, &c. *pp.* 77. *and* 85.

EPISTLE. *Gal.* iv. 1. 7.—*Brethren:* As long as the heir is a child, he differeth nothing from a servant, though he be Lord of all: but is under tutors and governors, until the time appointed by the father: So we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law: that he might redeem them who were under the law; that he might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: *Abba*, Father. Therefore now he is not a servant, but a Son. And if a son, an heir also through God.

GRAD. *Ps.* xliv. *and* xcii.—Thou art beautiful above the sons of men: grace is poured abroad in thy lips. *V.* My heart hath uttered a good word, I speak my works to the King. My tongue is the pen of a scrivener that writeth swiftly. *Alleluia, Alleluia.*

V. The Lord hath reigned, he clothed himself with beauty: he hath clothed himself with strength, and armed himself with might. *Alleluia.*

Alleluia, Alleluia. V. *Dominus regnavit, decorem induit: induit Dominus fortitudinem et præcinxit se virtute.* Alleluia.

GOSPEL. *Luke* ii. 33. 40.—*At that time:* Joseph, and Mary the mother of Jesus, were wondering at those things which were spoken concerning him. And Simon blessed them, and said to Mary his Mother: Behold the child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

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And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Asar; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving day and night. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord they returned into Galilee, to their city, Nazareth. And the child grew and waxed strong, full of wisdom; and the grace of God was in him.

OFFERT. *Ps.* xcii.—God hath established the world which shall not be moved; thy throne O God, is prepared from of old; thou art from everlasting.

SECRET.—Grant, we beseech thee, O Almighty God, that this sacrifice offered to thy Divine Majesty, may obtain for us the grace of true devotion, and a happy eternity. Thro'.

COMM. *Matt.* ii.—Take the child and his mother, and go into the land of Israel; for they are dead who sought the life of the child.

P. COMM. *Per hujus.*—May the efficacy of this sacrament, O Lord, cleanse us from our sins, and obtain for us the accomplishment of our just desires. Thro

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THE CIRCUMCISION.

INTROIT. *Isaias.* ix.—Puer natus est, *p.* 76.

COLLECT. *Deus, qui salutis.*—O God, who by the fruitful virginity of the blessed Mary, hast given mankind the rewards of eternal salvation: grant, we beseech thee, that we may experience her intercession, through whom we deserved to receive the Author of Life, our Lord Jesus Christ thy Son, who,

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EPISTLE. *Tit.* ii.—*As in p.* 72.

GRAD. *Ps.* xcvii.—All the ends of the earth have seen the salvation of our God: sing joyfully to the Lord all the earth. *V.* The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles. *Alleluia. V.* A sanctified day hath shone upon us: come, ye Gentiles, and adore the Lord, for this day a great light is come down upon the earth. *Alleluia, Alleluia.*

V. God, who at sundry times and in divers manners spoke in times past to our Fathers by the prophets, last of all in these days hath spoken to us by his son. *Alleluia.*

V. Heb. i. *Multifariè olim Deus loquens patribus in prophetis, novissime diebus istis locutus est nobis in Filio.* Alleluia.

GOSPEL. *Luke* ii. 21.—*At that time:* After eight days were accomplished that the child should be circumcised: his name was called Jesus, which was called by the angel, before he was conceived in the womb. CREDO.

OFFERT. *Ps.* lxxxviii.—Thine are the heavens, and thine is the earth. The world and the fulness thereof thou hast founded, justice and judgment are the preparations of thy throne.

SECRET. Receive, O Lord, our offerings, and prayers: cleanse us by these heavenly mysteries, and mercifully hear us. Thro'.

COMM. *Ps.* xcvii.—All the ends of the earth have seen the salvation of our God.

P. COMM. *Hæc nos.*—May this communion, O Lord, cleanse us from sin, and by the intercession of blessed Mary, the virgin-mother of God, make us partakers of thy heavenly remedy. Thro'.

THE EPIPHANY.

INTROIT. *Malachi* iii. *Ps.* lxxi.

BEhold the Lord the ruler is come: and

ECCE advenit Dominator Dominus: et

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dominion, power, and empire are in his hand.

regnum in manu ejus, et potestas et imperium.

Ps. Give to the king thy judgment, O God, and to the king's son thy justice. *V.* Glory.

Ps. *Deus, judicium tuum regi da; et justitiam tuam filio regis.* V. *Gloria.*

COLL. *Deus, qui hodierna.*—O God, who by the direction of a star didst this day manifest thy only Son to the Gentiles; mercifully grant that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Thro' the same.

LESSON. *Isaias* lx. 1. 9.—Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see: all these are gathered together, they are come to thee, thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense, and shewing forth praise to the Lord.

GRAD. *Is.* lx. *Matt.* ii.—All shall come from Saba, bringing gold and frankincense, and publishing the praises of the Lord. Arise, be enlightened O Jerusalem: for the glory of the Lord is risen upon thee. *Alleluia, Alleluia.*

V. We saw his star in the east: and are come with our offerings to adore the Lord. *Alleluia.*

V. *Vidimus stellam ejus in oriente; et venimus cum muneribus, adorare Dominum.* Alleluia.

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GOSPEL. *Matt.* ii. 1. 12.—When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold there came wise men from the east, to Jerusalem, saying, where is he that is born King of the Jews? For we have seen his star in the east, and are come to adore him. And Herod hearing this was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people he inquired of them where Christ should be born. But they said to him, in Bethlehem of Juda. For so it is written by the prophet. "And thou Bethlehem the land of Juda art not the least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel." Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them: and sending them into Bethlehem, said: Go and diligently inquire after the child; and when you have found him, bring me word again, that I also may come and adore him. Who having heard the king, went their way; and behold the star which they had seen in the east went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down they adored him: and opening their treasures, they offered him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their own country. CREDO.

OFFERT. *Ps.* lxxi.—The Kings of Tharsis and the Islands shall offer presents: the Kings of the Arabians and of Saba shall bring gifts: and all the kings of the earth shall adore him: all nations shall serve him

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SECRET. Mercifully look down, O Lord, we beseech thee, on the offerings of thy church: among which gold, frankincense, and myrrh are no longer offered; but what was signified by those offerings is sacrificed and received, Jesus Christ, thy Son our Lord. Who liveth.

COMMUNICANTES.—Being united in communion, and celebrating that most sacred day on which thy only begotten Son, co-eternal with thee in thy glory, appeared in a visible body in the reality of our flesh. Moreover, honouring in the first place the memory of blessed Mary ever a Virgin, &c. *p.* xxxiv.

COMM.—We have seen his star in the east, and are come with offerings to adore the Lord.

P. COMM. *Præsta, quæsumus.*—Grant, we beseech thee, O Almighty God, that our minds may be so purified, as to understand what we celebrate on this great solemnity. Thro'.

I. SUNDAY after EPIPHANY.

INTROIT. *Is.* vi. *Ps.* xcix.

I Saw a man seated on a high throne, whom a multitude of angels adored, singing all together: Behold him, whose name and empire are to last forever. *Ps.* Sing joyfully to God, all the earth: serve ye the Lord with gladness. *V.* Glory.

IN excelso throno vidi sedere virum, quem adorat multitudo Angelorum psallentes in unum: Ecce cujus imperii nomen est in æternum.

Ps. *Jubilate Deo omnis terra: servite Domino in lætitia.* V. *Gloria.*

COLLECT. *Vota quæsumus.*—According to thy divine mercy, O Lord, receive the vows of thy people, who pour forth their prayers to thee; that they may know what their duty requireth of them, and be able to comply with what they know. Thro'.

Here, and at the Secret, *and* Postcommunion, *is made*

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a Commemoration *of the* Epiphany, *by the* Collect, &c. *of that* Feast, *p.* 90. &c.

EPISTLE. *Rom.* xii. 1. 5.—*Brethren:* I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world: but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we, being many, are one body in Christ, and every one members of one another, in Jesus Christ our Lord.

GRAD. *Ps.* lxxi.—Blessed be the Lord the God of Israel, who alone hath done great wonders from the beginning. *V.* Let the mountains receive peace for thy people, and the hills righteousness. *Alleluia.*

V. Sing joyfully to the Lord all the earth, and serve ye the Lord with gladness. *Alleluia.*

V. *Jubilate Deo omnis terra: servite Domino in lætitia.* Alleluia.

GOSPEL. *Luke.* ii. 42. 52.—When Jesus was twelve years old, they went up to Jerusalem according to the custom of the feast. And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing

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them, and asking them questions. And all that heard him, were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? Did you not know that I must be about my father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men. CREDO.

OFFERT. *Ps.* xcix.—Sing joyfully to the Lord, all the earth, serve ye the Lord with gladness: present yourselves to him with transports of joy, for the Lord is God.

SECRET. May the sacrifice we have offered to thee, O Lord, always enliven and defend us. Thro'.

COMM. *Luke* ii.—Son, why hast thou done so with us? I and thy father have sought thee with sorrow. And why did you seek me? Did you not know that I must be about the concerns of my Father?

P. COMM. *Supplices.*—Grant we humbly beseech thee, O Almighty God, that those whom thou refreshest with thy sacraments, may, by a life well-pleasing to thee, worthily serve thee. Thro'.

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m II. SUNDAY after EPIPHANY.

The FEAST of the HOLY NAME JESUS.

INTROIT. *Phil.* ii. *Ps.* viii.

AT the name of Jesus let every knee bend in heaven, on earth, and under the earth: and every tongue confess that the

IN nomine Jesu omne genu flectatur cœlestium, terrestrium et infernorum: et omnis lingua confiteatur, quia Dominus Jesus

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Lord Jesus Christ is in the glory of God the Father. *Ps.* O Lord our Lord, how wonderful is thy name over the whole earth. *V.* Glory.

Christus in gloria est Dei Patris. Ps. *Domine Dominus noster, quam admirabile est nomen tuum in universa terra.* V. *Gloria.*

COLLECT. *Deus qui.*—O God, who didst appoint thy only begotten Son the Saviour of mankind, and commandest that his name should be called JESUS. mercifully grant, that we who venerate his holy name on earth, may also enjoy his sight in heaven. Thro'.

COLLECT *of the Sunday. Omnipotens.*—O almighty and eternal God, supreme Ruler, both of heaven and earth, mercifully give ear to the prayers of thy people, and grant us peace in our time. Thro'.

LESSON. *Acts* iv. 8. 12.—*In those days:* Peter being filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear: if we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. "This is the stone which was rejected by you the builders which is become the head of the corner:" neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

GRAD. *Ps.* cv.—Save us, O Lord our God, and gather us from amidst the nations, that we may give thanks to thy holy name, and may glory in thy praise. *V. Is.* vi. Thou Lord art our Father and Redeemer.

V. My mouth shall publish the praises of the

V. *Laudem Domini loquetur os meum, et bene-*

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Lord: and let all flesh *dicat omnis caro nomen* bless his holy name. *Alel.* *sanctum ejus.* Alleluia.

After Septuagesima, *instead of the foregoing* V. *and* Alleluia, *is said the*

TRACT. *Domine Deus virtutum converte nos et ostende faciem tuam, et salvi erimus: sonet vox tua in auribus meis.* Convert us to thee, O Lord God of Hosts: shew thy face, and we shall be saved: let thy voice sound in my ears.

V. For sweet is thy voice, and very beautiful is thy countenance. *V.* Thy name, O Jesus! is as a sweet perfume; therefore have virgins loved thee.

GOSPEL. *Luke* ii. *As p.* 89.

OFFERT. *Ps.* lxxxvi.—I will praise thee, O Lord my God, with my whole heart, and I will give glory to thy name for ever: because, O Lord thou art good and gracious, and full of mercy towards all that call upon thee. *Alleluia.*

SECRET. May thy blessing, O most merciful God, by which every creature is enlivened and subsists, sanctify this our sacrifice, which we offer thee in honour of the name of thy Son, our Lord Jesus Christ: that it may be acceptable to the praise of thy majesty, and available to our salvation. Thro' the same.

SECRET *of the Sunday.* Sanctify, O Lord, our offerings, and cleanse us from the stains of our sins. Thro'.

PREFACE *Quia per incarnati, p.* xxx.

COMM. *Ps.* lxxxv.—All the nations thou hast made shall come and adore before thee, O Lord, and they shall glorify thy holy name, for thou art great and dost wonderful things. Thou art God alone. *Alleluia.*

P. COMM. *Omnipotens.*—O almighty and eternal God, who didst both create and redeem us, mercifully hear our prayers, and vouchsafe, with a pleasing and kind countenance, to receive the sacrifice

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of this victim of our salvation, which we have offered to thy divine majesty, in honor of the name of thy Son, our Lord Jesus Christ; that thy grace being poured on us, thro' the glorious name of Jesus, as a pledge of our eternal predestination, we may rejoice that our names are written in heaven. Thro' the same.

P. COMM. *of the Sunday. Augeatur.*—May the efficacy of thy power, O Lord, be increased in us, that being fed with thy divine sacraments, we may, thro' thy bounty, be prepared to receive what they promise. Thro'.

The following (*being the* Gospel *of the* Sunday) *is read at the end of* Mass.

GOSPEL. *John* ii. 1. 11.—*At that time:* There was a marriage in Cana of Galilee: and the mother of JESUS was there. And JESUS also was invited, and his disciples, to the marriage. And the wine failing, the mother of JESUS saith to him: They have no wine. And JESUS saith to her: Woman, what is it to me and to thee? My hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six water pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. JESUS saith to them: Fill the water-pots with water. And they filled them up to the brim. And JESUS saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drank, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did JESUS in Cana of Galilee:

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and he manifested his glory, and his disciples believed in him. *Deo gratias.*

III. SUNDAY after EPIPHANY.

INTROIT. *Ps.* xcvi.

ADORE God, all you his angels: Sion heard and was glad, and the daughters of Juda rejoiced. *Ps.* The Lord hath reigned, let the earth rejoice, let many islands be glad.

ADORATE Deum, omnes angeli ejus: audivit et lætata est Sion: et exultaverunt filiæ Judæ: Ps. *Dominus regnavit, exultet terra, lætentur insulæ multæ.*

V. *Gloria.*

COLLECT. *Omnipotens.*—O almighty and eternal God, mercifully regard our weakness, and stretch forth the right hand of thy majesty to protect us. Thro'.

EPISTLE. *Rom.* xii. 16.—*Brethren:* Be not wise in your own conceits. To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as in you, having peace with all men. Not revenging yourselves, my dearly beloved, but give place unto wrath. For it is written: "Revenge to me, I will repay," saith the Lord. But "if thy enemy be hungry, give him to eat: if he thirst, give him to drink: for doing this, thou shalt heap coals of fire on his head." Be not overcome by evil, but overcome evil by good.

GRAD. *Ps.* ci. and xcvi.—The Gentiles shall fear thy name, O Lord: and all the kings of the earth thy glory. *V.* For the Lord hath built up Sion, and he shall be seen in his glory. *Alleluia, Alleluia.*

V. Ps. The Lord hath reigned, let the earth rejoice: let many islands be glad. *Alleluia.*

V. *Ps.* xcvi. *Dominus regnavit, exultet terra; lætentur insulæ multæ.* Alleuia.

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GOSPEL. *Matt.* viii. 1. 15.—*At that time*: When Jesus was come down from the mountain, great multitudes followed him: and behold a leper came and adored him, saying: Lord, if thou wilt thou canst make me clean. And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. *And when he had entered into Capharnaum, there came to him a Centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the Centurion making answer said: Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man under authority, having under me soldiers, and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And when Jesus heard this, he marvelled: and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness. there shall be weeping and gnashing of teeth. And Jesus said to the Centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. CREDO.

OFFERT. *Ps.* cxvii.—The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: I shall not die, but live and shall declare the works of the Lord.

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SECRET. May this offering, O Lord, we beseech thee, cleanse away our sins: and sanctify the bodies and souls of thy servants, to prepare them for worthily celebrating this sacrifice. Thro'.

COMM. *Luke* iv. 22.—All wondered at the words that came from the mouth of God.

P. COMM. *Quos tantis.*—We beseech thee, O Lord, that we, to whom thou vouchsafest the use of these great mysteries, may be made truly worthy to receive the benefits thereof. Thro'.

IV. SUNDAY AFTER EPIPHANY.

The Introit, Gradual Offertory, *and* Communion, *as on last* Sunday, *are continued till* Septuagesima.

COLLECT. *Deus qui.*

O GOD, who knowest that thro' human frailty we are not able to subsist amidst so many dangers, grant us health of soul and body; that whatsoever we suffer for our sins, we may overcome by thy assistance. Thro'.

After Candlemas *the* II. Collect (*A cunctis*) *p.* xxi. *with its* Secret, *p.* xxvii. and Postcom. *p.* xliv. *is continued till* Passion Sunday: the III. (*except from* Ash-Wednesday *to* Passion Sunday) *is at the choice of the Priest.*

EPISTLE. *Rom.* xiii. 8. 10.—*Brethren:* Owe no man any thing, but to love one another: for he that loveth his neighbour, hath fulfilled the law. For "Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet:" and if there be any other commandment, it is comprised in this word: "Thou shalt love thy neighbour as thyself." The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law.

GOSPEL. *Matt.* viii. 23. 27.—*At that time:* When Jesus entered into a boat his disciples

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followed him; and behold a great tempest arose in the sea, so that the ship was covered with waves, but he was asleep. And his disciples came to him, and awakened him saying: Lord, save us, we perish. And Jesus saith to them: Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him. CREDO.

SECRET. Grant, we beseech thee, O Almighty God, that the offering of this sacrifice may always cleanse our frailty from all evil, and be a protection to us. Thro'.

P. COMM. *Munera tua.*—May thy gifts, which we have partaken of, O God, detach us from all earthly pleasures, and ever refresh and strengthen us with heavenly food. Thro'.

V. SUNDAY after EPIPHANY.

COLLECT. *Familiam.*—Preserve, we beseech thee, O Lord, thy family by thy constant mercy, that we, who confide solely in the support of thy heavenly grace, may be always defended by thy protection. Thro'.

EPISTLE. *Colos.* iii. 12. 17.—*Brethren:* Put ye on therefore as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another

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in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father, thro' Jesus Christ our Lord.

GOSPEL. *Matt.* xiii. 24. 30.—*At that time:* Jesus spoke this parable to the multitude, saying. The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house came and said to him: Sir, didst thou not sow good seed in thy field? from whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest while you gather up the cockle, you root up the wheat also together with it. Let both grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn, but gather the wheat into my barn.

SECRET. We offer thee, O Lord, this sacrifice of propitiation: that thou wouldst mercifully forgive us our sins, and guide our tottering hearts. Thro'.

P. COMM. *Quæsumus.*—We beseech thee, O Almighty God, that we may one day receive the effects of that salvation, of which we have received the pledge in these mysteries. Thro'.

VI. SUNDAY after EPIPHANY.

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that being always intent upon what is reasonable and just, we may, both in word and deed, perform what is acceptable to thee. Thro'

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EPISTLE. 1 *Thess.* i. 2. 10.—*Brethren:* We give thanks to God always for you all: making a remembrance of you in our prayers without ceasing; being mindful of you in the work of your faith, and hope and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father: knowing, brethren beloved of God, your election: For our gospel hath not been to you in word only but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord: receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place your faith, which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us, what manner of entering in we had unto you; and how you turned to God from idols, to serve the living and true God, and to wait for his Son from heaven (whom he raised up from the dead) JESUS, who hath delivered us from the wrath to come.

GOSPEL. *Matt.* xiii. 31. 35.—*At that time:* Jesus spoke to the multitude this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: the kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes; and

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without parables he did not speak to them: that the word might be fulfilled which was spoken by the prophet, saying: "I will open my mouth in parables, I will utter things hidden from the foundation of the world." CREDO.

SECRET. May this oblation, O God, we beseech thee, cleanse, renew, govern and protect us.

P. COMM. *Cœlestibus.*—Being fed, O Lord, with heavenly dainties, we beseech thee, that we may always hunger after them, as they preserve our life. Thro.'

If there be not VI. Sundays *between the* Epiphany *and* Septuagesima, *what remains are omitted, ana taken in between the* XXIII. *and the* last Sunday *after* Pentecost.

SEPTUAGESIMA SUNDAY.

INTROIT. *Ps.* xvii.

THE groans of death, surrounded me: and the sorrows of hell encompassed me: and in my affliction I called upon the Lord, and he heard my voice from his holy temple. *Ps.* I will love thee, O Lord, my strength: the Lord is my firmament my refuge, and my deliverer. *V.* Glory.

Circumdederunt me gemitus mortis, dolores inferni circumdederunt me: et in tribulatione mea invocavi Dominum, et exaudivit de templo sancto suo vocem meam. Ps. *Diligam te Domine, fortitudo mea: Dominus firmamentum meum et refugium meum, et liberator meus.* V. *Gloria.*

COLLECT. *Preces.*—Mercifully hear, we beseech thee, O Lord, the prayers of thy people: that we who are justly afflicted for our sins, may be mercifully delivered for the glory of thy name. Thro'.

EPISTLE. 1 *Cor.* ix. 24. *and* x. 1.—*Brethren:* Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth

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for the mastery, refraineth himself from all things and they indeed that they may receive a corruptible crown: but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway.—Chap. x. 1. 5. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. And all in Moses were baptized in the cloud, and in the sea, and did all eat the same spiritual food: and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ.) But with the most of them God was not well pleased.

GRAD. *Ps.* ix.—A helper in due time in tribulation.—Let them trust in thee who know thee: for thou hast not forsaken them that seek thee O Lord. V. For the poor man shall not be forgotten to the end: the patience of the poor man shall not perish for ever. Arise, O Lord, let not man prevail.

TRACT. *Ps.* cxxix.—*De profundis clamavi ad te, Domine; Domine, exaudi vocem meam.* Out of the depths I have cried to thee, O Lord; Lord, hear my voice. *V.* Let thy ears be attentive to the voice of my supplication. *V.* If thou, O Lord, wilt mark iniquities; Lord, who shall stand it. For with thee there is merciful forgiveness: and by reason of thy Law, I have waited for thee, O Lord.

From this day *till* Ash-Wednesday, *the* Tract *is said on* Sundays *and* Festivals *only.*

GOSPEL. *Matt.* xx. 1. 16.—*At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder who went out early in the morning to hire labourers into his vineyard. And when having agreed with the labourers for a penny

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a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the Lord of the vineyard said to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should have received more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day, and the heats. But he answering said to one of them, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen. CREDO.

OFFERT. *Ps.* 91.— It is good to give praise to the Lord, and to sing to thy name, O Most High.

SECRET. Having received, O Lord, our offerings and prayers, cleanse us, we beseech thee, by these heavenly mysteries, and mercifully hear us.

COMM. *Ps.* 30.—Make thy face to shine upon

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thy servant; save me in thy mercy. Let me not be confounded, for I have called upon thee.

P. COMM. *Fideles.*—May thy faithful, O God, be strengthened by these thy mysteries; that receiving them, they may still desire them; and desiring them may eternally receive them. Thro'.

SEXAGESIMA SUNDAY.

INTROIT. *Ps.* xliii.

ARISE, why sleepest thou, O Lord? Arise, and cast us not off to the end. Why turnest thou thy face away? and forgettest our tribulation. Our belly cleaveth to the earth: Arise, O Lord, help us, and deliver us. *Ps.* We have heard, O God, with our ears: our fathers have declared to us thy wonders. *V.* Glory.

EXurge, quare obdormis, Domine? Exurge, et ne repellas in finem. Quare faciem tuam avertis? Oblivisceris tribulationem nostram? Adhæsit in terra venter nostter: Exurge, Domine, adjuva nos, et libera nos. Ps. *Deus, auribus nostris audivimus: Patres nostri annuntiaverunt nobis.*

V. *Gloria.*

COLLECT. *Deus qui.*—O God, who seest that we place no confidence in any thing we do: mercifully grant that, by the protection of the Doctor of the Gentiles, we may be defended against all adversity. Thro'.

EPISTLE. 2 *Cor.* xi. 19. 33. and xii. 1. 9.—*Brethren:* You gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour *you*, if a man take *from you*, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly) I dare also. They are Hebrews · so am I. They are Israelites so am I

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They are the seed of Abraham: so am I. They are the ministers of Christ (I speak as one less wise) I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty *stripes*, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things which are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory: I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king guarded the city of the Damascenes, to apprehend me: and through a window in a basket was I let down by the wall, and so escaped his hands. [Chap. xii. 1.] If I must glory (it is not expedient indeed:) but I will come to the visions and revelations of the Lord. I know a man in Christ about fourteen years ago, (whether in the body I know not, or out of the body, I know not, God knoweth,) such a one rapt even to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth) how he was caught up into paradise; and heard secret words, which is not granted to man to utter. For such a one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish: for I will say

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the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me. And lest the greatness of the revelations should lift me up, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing I thrice besought the Lord, that it might depart from me: and he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GRAD. *Ps.* lxxxii.—Let the Gentiles know that God is thy name: thou alone art the Most High over all the earth. *V.* O my God, make them like a wheel; and as stubble before the wind.

TRACT. *Ps.* lix.—*Commovisti, Domine, terram, et conturbasti eam.* Thou hast moved the earth, O Lord, and hast troubled it. *V.* Heal the breaches thereof for it is moved. *V.* That they may flee from before the bow: that thy elect may be delivered.

GOSPEL. *Luke* viii. 4. 16.—*At that time:* When a very great multitude was gathered together and hastened out of the cities to meet Jesus, he spoke by a similitude. A sower went out to sow his seed: and as he sowed some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And other some fell upon good ground; and sprung up, and yielded fruit a hundred-fold. Saying these things he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables: that seeing they may not see, and hearing they may not understand. Now

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the parable is this: The seed is the word of God. And they by the way side, are they that hear, then the devil cometh, and taketh the word out of their hearts, lest believing they should be saved. Now they upon the rock, are they who when they hear, receive the word with joy: and these have no roots; for they believe for awhile, and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

OFFERT. *Ps.* xvi.—Perfect thou my goings in thy paths: that my footsteps be not moved: O incline thy ear unto me and hear my words. Shew forth thy wonderful mercies: who saveth them that hope in thee O Lord.

SECRET. May the sacrifice we have offered to thee, O Lord, always enliven us and defend us. Thro'.

COMM. *Ps.* xlii.—I will go up to the altar of God, to God, who rejoiceth my youth.

P. COMM. *Supplices.*—Grant, we humbly beseech thee, O Almighty God, that those whom thou refreshest with thy sacraments, may, by a life well pleasing to thee, worthily serve thee. Thro'.

QUINQUAGESIMA SUNDAY.

INTROIT. *Ps.* xxx.

BE thou unto me a God a protector, and a house of refuge, to save me: for thou art my strength, and my refuge; and for thy name's

ESTO mihi in Deum protectorem, et in locum refugii, ut salvum me facias: quoniam firmamentum meum, et refugium meum es tu; et

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sake thou wilt lead me, and nourish me. *Ps.* In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice and rescue me. *V.* Glory.

propter nomen tuum dux mihi eris, et enutries me. Ps. *In te, Domine, speravi, non confundar in æternum; in justitia tua libera me, et eripe me.* V. *Gloria.*

COLL. *Preces.*—Mercifully hear our prayers, we beseech thee, O Lord, and being freed from the chains of our sins, preserve us from all adversity Thro'.

EPISTLE. 1 *Cor.* xiii. 1. 13.—*Brethren:* If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: Charity envieth not, dealeth not perversely: it is not puffed up, it is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We now see through a glass in a dark manner; but then face to face. Now I

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know in part: but then I shall know, even as I am known. And now there remain faith, hope, charity, these three: but the greatest of these is charity.

GRAD. *Ps.* lxxvi.—Thou art God that alone dost wonders: thou hast made thy power known among the nations. *V.* Thou hast delivered thy people, the children of Israel and Joseph, by the strength of thy arm.

TRACT. *Ps.* xcix.—*Jubilate Deo omnis terra; servite Domino in lætitia.* Sing joyfully to God, all the earth: serve ye the Lord with gladness. *V.* Come in before his presence with joy. Know ye that the Lord he is God. *V.* He made us; and not we ourselves: we are his people, and the sheep of his pasture.

GOSPEL. *Luke* xviii. 31. 43.—*At that time.* Jesus took unto him the twelve, and said to them. Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out: Jesus, Son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded

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him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people when they saw it, gave praise to God. CREDO.

OFFERT. *Ps.* cxviii.—Blessed art thou, O Lord, teach me thy justifications: with my lips have I pronounced all the judgments of thy mouth.

SECRET. May this offering, we beseech thee, O Lord, cleanse away our sins: and sanctify the bodies and souls of thy servants, to prepare them for worthily celebrating this sacrifice. Thro'.

COMM. *Ps.* lxxvii.—They did eat and were filled exceedingly, the Lord gave them their desire: they were not deprived of that which they craved.

P. COMM. *Quæsumus.*—We beseech thee, O Almighty God, that we who have taken this heavenly food, may by it be defended from all adversity.

ASH-WEDNESDAY.

THE ceremony of applying ashes, in the form of a cross, to the heads of the faithful on this day, is a relick of the ancient discipline of the Church which, at the beginning of Lent, subjected public and scandalous sinners to public and canonical penance. The priest, (having first heard their confession, clothed them with sackcloth—laid ashes on their heads, and sprinkled them with holy water) recited aloud over them the *seven Penitential Psalms*, assisted therein by all the clergy lying prostrate on the ground. After the procession in which they walked bare-foot in the penitential dress above described, they were turned out of the Church, not to be again admitted to assist at the sacred mysteries, till Maunday-Thursday. The Church doors were then shut, and the Mass of the faithful began.

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Though public penances are not so frequent as they formerly were, the Council of Trent expressly orders them for public crimes, *Sess.* xxiv. c 8. *de Reform.* And the directions given in the *Roman Ritual, de Sacram Penit.* are: "Let not the priest absolve those who have given public scandal, till they have made public satisfaction, and removed the scandal."

We are therefore to perform this holy ceremony with an humble and contrite soul, with a firm resolution of entering upon penitential practices in order to punish our sins, and to satisfy for them in a manner that may bear some proportion to the enormity of our offences.

THE BLESSING OF THE ASHES. m

ANT. HEAR us, O Lord, for thy mercy is kind: look on us, O Lord, according to the multitude of thy mercies. *Ps.* Save me, O God: for the waters have reached my soul. *V.* Glory.

ANT. Hear us, *&c. to Ps.*

The Lord be with you. *R.* And with thy spirit.

Let us pray.—*Omnipotens.*

O Almighty and eternal God spare those that repent, shew mercy to those that humbly intreat thee: and vouchsafe to send from heaven thy holy angel, to ✠ bless, and ✠ sanctify these ashes, that they may be a wholesome remedy to all who humbly call upon thy holy name, and conscious of their sins, accuse themselves, and deplore their crimes in sight of thy divine Majesty, or humbly and earnestly have recourse to thy sovereign bounty: and grant, by our calling on thy most holy name, that whoever shall be touched by these ashes for the remission of their sins, may receive health of body and defence of soul. Thro'.

Let us pray.—*Deus, qui non mortem.*

O God, who desirest the conversion, and not the death of sinners, graciously consider the weakness of human nature, and mercifully vouchsafe to ✠ bless these ashes, which we design to re-

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ceive on our heads, in token of our humiliation and to obtain forgiveness: that we, who know that we are but ashes, and must return to dust because of our wickedness, may obtain, through thy mercy, pardon of all our sins, and the recompense promised to penitents. Thro'.

Let us pray.—*Deus, qui humiliatione*

O God, who art appeased by humiliation, and pacified by satisfaction, incline to our prayers the ears of thy mercy; and pour upon the heads of thy servants, covered with these ashes, the grace of thy blessing; so as both to fill them with the spirit of compunction, and to grant them the effects of their just desires, and when granted to remain stable and untouched for ever. Thro'.

Let us pray.—*Omnipotens.*

O Almighty and eternal God, who forgavest the Ninivites, when they did penance in sackcloth and ashes: mercifully grant us so to imitate their penance, that we may obtain pardon of our sins. Thro'. *R.* Amen.

The Priest *having sprinkled the* Ashes *with* Holy Water, *saying the* Anthem, Asperges, &c. *p.* xiii. *without the* Psalm, *and fuming them thrice, receives or gives them to himself; then he lays them on the heads of every one, saying to each:*

Pr. Remember, O man, that thou art dust, and shalt return to dust again.

In the meantime, the following Anthems *are sung by the Choir.*

Ant. Let us change our dress for ashes and sackcloth: let us fast and weep in the presence of the Lord; for our God is very merciful to forgive us our sins.

Ant. The priests, the ministers of the Lord, shall weep between the porch and the altar, and say: Spare, O Lord, O spare thy people, and shut not the mouths of those who praise thee, O Lord.

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ANT Let us amend of the sins we have committed through ignorance: lest suddenly overtaken by the day of our death, we seek for time to do penance, and be not able to find it.* Look down on us, O Lord, and take pity: for we have sinned against thee. *V.* Help us, O God our Saviour, and deliver us for the glory of thy name, O Lord.* Look down on us, *&c. to V.* Glory, *&c.* Look down on us, *&c. to V.*

The Lord be with thee. *R.* And with thy spirit.

Let us pray.—*Concede nobis.*

GRANT us, O Lord, to begin with holy fasting our christian warfare; that being to fight against spiritual wickedness, we may be aided therein by temperance. Thro'.

INTROIT. *Wisd.* xi. *Ps.* lvi.

THOU, O Lord, hast mercy on all, and hatest none of those things, which thou hast created; thou winkest at the sins of men, to draw them to repentance, and thou pardonest them: because thou art the Lord our God. *Ps.* Have mercy on me, O God, have mercy on me; for my soul trusteth in thee. *V.* Glory.

COLLECT. *Præsta, Domine.*—Grant, O Lord, that thy faithful may enter on this solemn fast with suitable piety, and go through it with unmolested devotion. Thro'.

After the II. Collect, A cunctis, *p.* xx. *the following, with its* Secret *and* P. COMM. *is continued till* Passion-Sunday.

III. COLLECT. *Omnipotens.*—O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all, whom thou knowest will be thine by faith and good works: we humbly beseech thee, that they, for whom we have proposed to offer our prayers, whether this world still retains them in the flesh, or the next world hath already received them divested of their bodies, may

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by the clemency of thine own goodness, and the intercession of thy saints obtain pardon and full remission of their sins. Thro'.

LESSON. *Joel* ii. 12. 19.——Thus saith the Lord: Be converted to me with all your heart, in fasting, in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of the bride-chamber. Between the porch and the altar the priests the Lord's ministers shall weep, and shall say: Spare, O Lord, spare thy people: and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for his land, and hath spared his people. And the Lord answered and said to his people: Behold I will send you corn, and wine, and oil, you shall be filled with them: and I will no more make you a reproach among the nations: saith the Lord Almighty.

GRAD. *Ps.* lvi.—Have mercy on me O God, have mercy on me: for my soul hath trusted in thee. *V.* He hath sent from heaven, and delivered me: he hath made them a reproach that trode upon me.

* TRACT. *Ps.* cii. and lxxviii.—Deal not with us, O Lord, according to our sins, which we have committed, nor punish us according to our iniquities. *V.* Remember not, O Lord, our former iniquities

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let thy mercies speedily prevent us, for we are become exceeding poor. (*At this verse kneel down.*) ℣ Help us, O God our Saviour, and for the glory of thy name O Lord deliver us, and forgive us our sins for thy name's sake.

The above Tract *is said every Monday, Wednesday, and Friday, till Wednesday in* Holy Week, *except there be a proper one appointed.*

GOSPEL. *Matt.* vi. 16. 21.—*At that time; Jesus said to his disciples:* When you fast be not as the hypocrites, sad. For they disfigure their faces, that they may appear to men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face: that thou appear not to men to fast, but to thy Father, who is in secret: and thy Father, who seeth in secret, will reward thee. Lay not up for yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven: where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.

OFFERT. *Ps.* xxix.—I will extol thee, O Lord, for thou hast upholden me: and hast not made my enemies to rejoice over me. O Lord, I have cried to thee, and thou hast healed me.

SECRET. Grant, O Lord, that we may be duly prepared to present these our offerings, by which we celebrate the institution of this venerable mystery. Thro'.

II. SECRET. Ordinary, p. xxvii.

III. SECRET. O God, to whom alone is known the number of thine elect to be placed in eternal bliss: grant, we beseech thee, by the intercession of all thy saints, that the book of predestination may

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contain the names of all those, whom we have undertaken to pray for, as well as those of all the faithful. Thro'.

PREFACE. *Qui corporali jejunio*, p. xxx.

COMM. *Ps.* i.—He that meditateth night and day on the law of the Lord shall yield his fruit in due season.

P. COMM. *Percepta.*—May the mysteries we have received, O Lord, afford us help, that our fasting may be acceptable to thee, and become a remedy to us. Thro'.

II. P. COMM. *Mundet.*—Ordinary, p. xliv.

III. P. COMM. *Purificent.*—May the mysteries we have received, purify us, we beseech thee, O Almighty and merciful God: and grant, by the intercession of all thy saints, that this thy sacrament may not increase our guilt to punishment, but be a means of obtaining pardon in order to salvation: may it wash away sin, strengthen our frailty, secure us against the dangers of the world; and procure forgiveness for all the faithful both living and dead Thro'.

Let us pray. Bow down your heads to God.

The Prayer, Inclinantes, *over the people.*

MERCIFULLY look down upon us, O Lord, bowing down before thy divine Majesty, that they who have been refreshed with thy divine mysteries, may always be supported by thy heavenly aid. Thro'.

THURSDAY before the I. Sunday in Lent.

INTROIT. *Ps.* liv.

WHEN I cried out to the Lord, he heard my voice against those who were coming upon me: he that is before all ages and will be for ever, humbled them: cast thy care on the Lord, and he will feed thee. *Ps.* Hear, O God, my prayer, and

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despise not my supplication: be attentive to me and hear me. *V.* Glory.

COLLECT. *Deus, qui culpa.*—O God, who by sin art offended, and pacified by repentance, mercifully regard the prayers of thy people, who make supplication to thee: and turn away the scourges of thy anger, which we deserve for our sins. Thro'.

LESSON. *Isaias* xxxviii. 1. 6.—In those days Ezechias was sick even to death, and Isaias the son of Amos the prophet came unto him, and said to him: Thus saith the Lord: Take order with thy house for thou shalt die, and not live. And Ezechias turned his face towards the wall, and prayed to the Lord, and said: I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Ezechias wept with great weeping. And the word of the Lord came to Isaias, saying: Go and say to Ezechias: Thus saith the Lord the God of David thy father: I have heard thy prayer, and I have seen thy tears: behold I will add to thy days fifteen years: And I will deliver thee and this city out of the hands of the king of the Assyrians, and I will protect it, saith the Lord Almighty.

GRAD. *Ps.* liv.—Cast thy care upon the Lord, and he shall sustain thee: *V.* When I cried out to the Lord, he heard me, and defended me against those that were coming upon me.

GOSPEL. *Matt.* viii. from * *in the* Gospel *of the* III. Sunday *after* Epiphany, *p.* 99.

OFFERT. *Ps.* xxiv.—To thee, O Lord have I lifted up my soul. O my God: in thee, O my God I put my trust, let me not be ashamed; neither let my enemies laugh at me; for none of them that wait on thee shall be confounded.

SECRET. Hear us, O Lord, we beseech thee, and being appeased by these offerings, grant they

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may increase our devotion, and advance our salvation Thro'.

COMM. *Ps.* l.—Thou wilt accept a sacrifice of righteousness, oblations, and whole burnt-offerings on thy altar, O Lord.

P. COMM. *Cœlestis.*—Having partaken of the blessings of these heavenly mysteries, we humbly beseech thee, O Almighty God, that by them we may receive both the sacrament and eternal salvation. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Parce.*—Spare, O Lord, spare thy people: that having been justly chastised, they may find comfort in thy mercy. Thro'.

FRIDAY before the I. Sunday in Lent.

INTROIT. *Ps.* xxix.

THE Lord hath heard, and hath had mercy on me, the Lord hath become my helper. *Ps.* I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me. *V.* Glory.

COLLECT. *Inchoata jejunia.*—Graciously favour us, O Lord, we beseech thee, in the fast we have undertaken; that what we observe outwardly, we may perform with sincere minds. Thro'.

LESSON. *Is.* lviii. 1. 9.—*Thus saith the Lord God;* Cry, cease not, lift up thy voice like a trumpet, and shew my people their wicked doings, and the house of Jacob their sins. For they seek me from day to day, and desire to know my ways, as a nation that hath done justice, and hath not forsaken the judgment of their God: they ask of me the judgments of justice: they are willing to approach to God. Why have we fasted, and thou hast not regarded: why have we humbled our souls, and thou hast not taken notice? Behold, in the day of your

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fast, your own will is found, and you exact of all your debtors. Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as you have done until this day, to make your cry to be heard on high. Is this such a fast, as I have chosen: for a man to afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a fast, and a day acceptable to the Lord? Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden. Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say; Here I am, *for I the Lord thy God am merciful.*

GRAD. *Ps.* xxvi.—One thing have I asked of the Lord, this will I seek after; that I may dwell in the house of the Lord. *V.* That I may see the delight of the Lord, and be protected in his holy temple.

* TRACT *Ps.* cii.—Deal not, p. 117.

GOSPEL. *Matt.* v. 43. 48. vi. 1. 4.—*At that time; Jesus said to his disciples;* You have heard that it hath been said: Thou shalt love thy neighbor, and hate thy enemy. But I say to you, love your enemies, do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust. For

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'f you love them that love you, what reward shall you have? do not even the publicans the same? And if you salute your brothren only, what do you do more? do not also the heathens the same. Be you therefore perfect, as also your heavenly Father is perfect. (Chap. vi.) Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. Therefore when thou dost an alms deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth. That thy alms may be in secret, and thy Father who seeth in secret, will repay thee.

OFFERT. *Ps.* cxviii.—Preserve my life, O Lord, according to thy promise, that I may know thy commandments.

SECRET. Grant, we beseech thee, O Lord, that the sacrifice we offer in this holy time of Lent, may render our souls acceptable to thee, and make us more ready in the practice of fasting. Thro'.

COMM. *Ps.* ii.—Serve ye the Lord with fear: and rejoice unto him with trembling: embrace discipline, lest you perish from the just way.

P. COMM. *Spiritum nobis.*—Give us, O Lord, the spirit of thy charity, that thou mayest, by thy mercy, make those unanimous, whom thou hast fed with one and the same heavenly bread. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Tuere Domine.*—Defend, O Lord, thy people, and mercifully cleanse them from all their sins: for no misfortune can hurt them, if no wickedness rule over them. Thro'.

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SATURDAY before the I. Sunday in Lent.

The Introit, Gradual, Tract, Offertory, *and* Communion, *as in the foregoing* Mass, *p.* 121, *&c.*

COLLECT. *Adesto Domine.*—Give ear, O Lord, to our prayers, and grant that we may, with true devotion, observe this solemn fast, which was wholesomely instituted for giving health to both our souls and bodies. Thro'.

LESSON. *Isaias* lviii. 9. 14.—*Thus saith the Lord God:* If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which is good for nothing. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday. And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water, whose waters shall not fail. And the places that have been desolate for ages, shall be built in thee: thou shalt raise up the foundations of generation and generation: and thou shalt be called the repairer of the fences, turning the paths into rest. If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found, to speak a word: Then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

GOSPEL. *Mark* vi. 47. 56.—*At that time:* When it was late, the ship was in the midst of the sea, and himself alone on the land. And seeing them labou ing in rowing (for the wind was against them)

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and about the fourth watch of the night he cometh to them walking upon the sea, and he would have passed by them. But they seeing him walking upon the sea, thought it was an apparition, and they cried out. For they all saw him, and were troubled. And immediately he spoke with them, and said to them: Have a good heart, it is I, fear ye not. And he went up to them into the ship, and the wind ceased. And they were far more astonished within themselves: for they understood not concerning the loaves: for their heart was blinded. And when they had passed over, they came into the land of Genesareth, and set to the shore. And when they were gone out of the ship, immediately they knew him; and running through that whole country, they began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into towns, or into villages, or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.

SECRET. Receive, O Lord, the sacrifice, by the immolation of which thou vouchsafest to be appeased; and grant, we beseech thee, that being purified by its efficacy, we may offer the affections of our mind well pleasing to thee. Thro'.

P. COMM. *Cœlestis.*—Being strengthened, O Lord, by the gift of a heavenly life, we beseech thee, that what is a mystery to us in this life, may help us to obtain that which is eternal. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Fideles.*—May thy faithful, O God, be strengthened by thy gifts: that, by receiving them, they may ever hunger after them, and hungering after them, they may have their desires satisfied in the everlasting possession of them. Thro'.

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I. SUNDAY IN LENT.

INTROIT. *Ps.* xc.

HE shall cry to me, and I will hear him: I will deliver him and I will glorify him: I will fill him with length of days. *Ps.* He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. *V.* Glory.

INvocabit me et ego exaudiam eum Eripiam eum, et glorificabo eum: Longitudine dierum adimplebo eum.—Ps. 90. *Qui habitat in adjutorio altissimi, in protectione Dei cœli commorabitur.* V. *Gloria.*

COLLECT. *Deus qui.*—O God, who purifiest thy Church by the yearly observation of Lent: grant, that what thy children endeavour to obtain of thee by abstinence, they may put in execution by good works. Thro'.

EPISTLE. 2 *Cor.* vi. 1. 10.—*Brethren:* We exhort you, that you receive not the grace of God in vain. For he saith: "In an acceptable time have I heard thee; and in the day of salvation have I helped thee." Behold, now is the acceptable time: behold now is the day of salvation. Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prison, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice on the right-hand, and on the left: by honour, and dishonour: by evil report, and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

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GRAD. *Ps.* xc.—God hath given his angels charge over thee, to keep thee in all thy ways. *V.* In their hands they shall bear thee up: lest at any time thou dash thy foot against a stone.

TRACT. *Ps.* xc.—*Qui habitat in adjutorio altissimi, in protectione Dei cœli commorabitur.* He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. *V.* He shall say to the Lord, thou art my protector and my refuge: my God, in him will I trust. *V.* For he hath delivered me from the snare of the hunters: and from their sharp word. *V.* He will overshadow thee with his shoulders: and under his wings thou shalt trust. *V.* His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night. *V.* Of the arrow that flieth in the day; of the business that walketh in the dark: of ruin, or of the noon-day devil. *V.* A thousand shall fall at thy side, and ten thousand at thy right hand: But it shall not come nigh thee. *V.* For he hath given his angels charge over thee; to keep thee in all thy ways. *V.* In their hands they shall bear thee up: lest thou dash thy foot againt a stone. *V.* Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon. *V.* Because he hath hoped in me I will deliver him: I will protect him, because he hath known my name. He shall cry to me, and I will hear him: I am with him in his trouble. *V.* I will deliver him, and I will glorify him: I will fill him with length of days, and I will shew him my salvation.

GOSPEL. *Matt.* iv. 1. 11.—*At that time:* Jesus was led by the spirit into the desert, to be tempted by the Devil. And when he had fasted forty days and forty nights, he was afterwards hungry. And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread. But he answered and said: It is written

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"Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God." Then the Devil took him into the holy city, and set him upon a pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down; for it is written: "He hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone." Jesus said to him, it is written again, "Thou shalt not tempt the Lord thy God." Again the Devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them, and said to him: All these will I give thee, if thou wilt fall down and adore me. Then Jesus said to him: Begone, Satan: for it is written: "The Lord thy God shalt thou adore, and him only shalt thou serve." Then the Devil left him; and behold angels came and ministered to him." CREDO.

OFFERT. *Ps.* xc.—The Lord will overshadow thee with his shoulders: and under his wings thou shalt trust, his truth shall compass thee with a shield.

SECRET. We offer thee, O Lord, in the most solemn manner, this sacrifice at the beginning of Lent, humbly beseeching thee, that as we retrench from the food of our bodies, we may also refrain from all noxious pleasures. Thro'.

COMM. *Ps.* xc.—The Lord will overshadow thee with his shoulders: and under his wings thou shalt trust: his truth shall compass thee with a shield.

P. COMM. *Tui nos.*—May the holy oblation, O Lord, of thy sacrament, give us a new life, that, by laying aside the old man, it may bring us to the participation of this saving mystery. Thro'.

MONDAY, I. WEEK IN LENT.

INTROIT. *Ps.* cxxii.

AS the eyes of the servants are on the hands of their masters, so are our eyes on the Lord our

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God, until he have mercy on us: have mercy on us, O Lord, have mercy on us. *Ps.* To thee have I lifted up my eyes, who dwellest in heaven. *V.* Glory.

COLLECT. *Converte.*—Convert us, O God our Saviour, and instruct our minds with thy heavenly doctrine, that this fast of Lent may be beneficial to us. Thro'.

LESSON. *Ezek.* xxxiv. 11. 16.—*Thus saith the Lord God:* Behold I myself will seek my sheep, and will visit them. As the shepherd visiteth his flock, in the day when he shall be in the midst of his sheep that were scattered: so will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land: and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land: I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel. I will feed my sheep: and I will cause them to lie down, saith the Lord God. I will seek that which was lost: and that which was driven away, I will bring again: and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve: and I will feed them in judgment, *saith the Lord Almighty.*

GRAD. *Ps.* lxxxiii.—Cast an eye upon us, O God, our Protector, look down upon thy servants. *V.* O Lord God of armies, hear the prayers of thy servants.

* TRACT. *Ps.* cii. Deal not, *p.* 117.

GOSPEL. *Matt.* xxv. 31.—*At that time: Jesus*

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said to his disciples: When the Son of Man shall come in his majesty, and all the angels with him then shall he sit upon the seat of his majesty. And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left. Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: naked, and you clothed me: sick, and you visited me: I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee: thirsty, and gave thee drink? And when did we see thee a stranger, and took thee in: or naked, and clothed thee? Or when did we see thee sick or in prison, and came to thee? And the king answering shall say to them: Amen I say to you, as long as you have done it to one of these my least brethren, you did it to me. Then shall he say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink. I was a stranger, and you took me not in: naked, and you clothed me not· sick, and in prison, and you did not visit me. Then shall they also answer him, saying: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison and did not minister to thee? Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these least ones, neither did you it to me. And these shall go

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into everlasting punishment, but the just into life everlasting.

OFFERT. *Ps.* cxviii.—I will lift up my eyes, and consider thy wonders, O Lord, that thou mayest teach me thy law: give me understanding, and I will learn thy commandments.

SECRET. Sanctify, O Lord, the offerings we have made, and cleanse us from the stains of our sins. Thro'.

COMM. *Matt.* xxv.—Verily, I say to you: What you have done to one of the least of mine, you have done to me: come, ye blessed of my Father, take possession of the kingdom prepared for you from the beginning of the world.

P. COMM. *Salutaris.*—Being filled, O Lord, by the participation of thy saving mysteries, we humbly beseech thee, that as we rejoice in the taste thereof, we may be renewed by their effects. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Absolve.*—Loosen, O Lord, we beseech thee, the bonds of our sins: and mercifully turn away from us whatever we deserve for them. Thro'.

TUESDAY.

INTROIT. *Ps.* lxxxix.

THOU, O Lord, hast been our refuge from generation to generation: from all eternity, thou art. *Ps.* Before the mountains were made, or the earth and the world was formed; from eternity to eternity thou art God. *V.* Glory.

COLLECT. *Respice.*—Look down, O Lord, on thy children, and grant that, while we chastise ourselves by mortifying the flesh, our minds may be inflamed with the love and desire of thee. Thro'.

LESSON. *Is.* lv. 6. 11.—*In those days: Isaias the prophet spake, saying;* Seek ye the Lord while

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he may be found; call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall my word be which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it, *saith the Lord Almighty.*

GRAD. *Ps.* cxl.—Let my prayer be directed as incense in thy sight, O Lord. *V.* The lifting up my hands as evening sacrifice.

GOSPEL. *Matt.* xxi. 10. 17.—*At that time:* When he was come into Jerusalem, the whole city was moved, saying: Who is this? And the people said: This is Jesus the prophet, From Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves: and he saith to them: It is written, "My house shall be called the house of prayer; but you have made it a den of thieves." And there came to him the blind and the lame in the temple: and he healed them. And the chief priests and scribes seeing the wonderful things that he did, and the children crying in the temple, and saying: "Hosanna to the son of David," were moved with indignation, and said to him: Hearest thou what these say? And Je-

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sus said to them: Yea, have you never read: "Out of the mouths of infants and of sucklings thou hast perfected praise?" And leaving them he went out of the city into Bethania, and remained there.

OFFERT. *Ps.* xxx.—In thee, O Lord, have I hoped: I have said: Thou art my God, the days of my life are in thy hands.

SECRET. Be appeased, O Lord, with the offerings we have made, and defend us from all danger Thro'.

COMM. *Ps.* iv.—When I called thou didst hear me, the God of my justice: when I was in distress thou hast enlarged me: have mercy upon me, O Lord, and hear my prayer.

P. COMM. *Quæsumus.*—We beseech thee, O Almighty God, that we may one day receive the effects of that salvation, of which we have received the pledge in these mysteries. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Ascendant.*—May our prayers, O Lord, ascend to thee, and deliver thy church from all wickedness. Thro'.

EMBER WEDNESDAY.

INTROIT. *Ps.* xxiv.

REmember, O Lord, thy bowels of compassion. and thy mercies that are from the beginning of the world: lest our enemies rule over us: deliver us, O God of Israel, from all our distress: *Ps.* To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust; let me not be ashamed. *V.* Glory.

After the Kyrie eleison, *is said:*

Let us pray. Let us kneel down. *R.* Stand up again.

I. COLLECT. *Preces nostras.*—Mercifully hear our prayers, O Lord, we beseech thee, and stretch forth the right hand of thy power against every thing that opposeth us. Thro'.

I. LESSON. *Exod.* xxiv. 12. 18.—*In those days*

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The Lord said to Moses: Come up to me into the mount, and be there: and I will give thee tables of stone, and the law, and the commandments which I have written: that thou mayest teach them. Moses rose up, and his minister Josue: and Moses going up into the mount of God, said to the ancients: Wait ye here till we return to you, you have Aaron and Hur with you: if any question shall rise, you shall refer it to them. And when Moses was gone up, a cloud covered the mount. And the glory of the Lord, dwelt upon Sinai, covering it with a cloud six days, and the seventh day he called him out of the midst of the cloud. And the sight of the glory of the Lord, was like a burning fire upon the top of the mount, in the eyes of the children of Israel. And Moses entering into the midst of the cloud, went up into the mountain: and he was there forty days, and forty nights.

GRAD. *Ps.*—The troubles of my heart are multiplied: from my necessities deliver me O Lord. *V.* See my abjection and my labour; and forgive me all my sins.

II. COLLECT. *Devotionem.*—We beseech thee, O Lord, mercifully to regard the devotion of thy people: that mortifying their bodies by fasting, their minds may be refreshed by good works. Thro'.

II. LESSON. 3 *Kings* xix. 3. 8.—*In those days* Elias came into Bersabee of Juda, and left his servant there. And he went forward one day's journey into the desert. And when he was there, and sat under a juniper tree, he requested for his soul that he might die, and said: It is enough for me, Lord, take away my soul: for I am no better than my fathers. And he cast himself down, and slept in the shadow of the juniper tree: and behold an angel of the Lord touched him and said to him: Arise and eat. And he looked, and behold there was at his head a hearth-cake and a vessel of water: and

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he ate and drank, and he fell asleep again. And the angel of the Lord came again the second time and touched him, and said to him: Arise, eat: for thou hast yet a great way to go. And he arose, and ate and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God.

TRACT. *Ps.* xxiv.—From my necessities, deliver me O Lord; see my abjection and my labour and forgive me all my sins. *V.* To thee, O Lord, have I lifted up my soul: in thee, O my God, do I put my trust, let me not be ashamed. Neither let my enemies laugh at me. *V.* For none of them that wait on thee shall be confounded: let all them be confounded, who do vain things.

GOSPEL. *Matt.* xii. 38.—*At that time:* Some of the Scribes and Pharisees answered him, saying: Master, we would see a sign from thee. Who answering said to them: An evil and adulterous generation seeketh for a sign; and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights: so shall the Son of Man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas. And behold a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here. When an unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith: I will return into my house, from whence I came out. And coming he findeth it empty, swept, and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself,

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and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation. As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold thy mother and thy brethren stand without seeking thee. But he answering him that told him, said: Who is my mother, and who are my brethren? and stretching forth his hand towards his disciples, he said: Behold my mother and my brethren. For whosoever shall do the will of my Father that is in heaven; he is my brother and sister, and mother.

OFFERT. *Ps.* cxviii.—I will meditate on thy law, which I have loved exceedingly; and I will put in practice thy commandments, which I have loved.

SECRET. We offer thee, O Lord, this sacrifice of propitiation, that thou wouldst mercifully forgive us our sins, and guide our tottering hearts. Thro'.

COMM. *Ps.* v.—Hear my cry; attend to the voice of my prayer, O my King and my God, for to thee I will pray, O Lord.

P. COMM. *Tui, Domine.*—May the receiving of this thy sacrament, O Lord, both cleanse us from our hidden sins, and deliver us from the snares of our enemies. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Mentes.*—Enlighten, we beseech thee, O Lord, our minds with the light of thy orightness: that we may discern what is to be done, and be able to do it. Thro'.

THURSDAY.

INTROIT. *Ps.* xcv.

PRAISE and beauty are before him: holiness and majesty in his sanctuary. *Ps.* Sing to the Lord a new canticle, sing to the Lord all the earth. *V.* Glory.

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COLLECT *Devotionem.*—We beseech thee, O Lord, mercifully to regard the devotion of thy people; that mortifying their bodies by fasting, their minds may be refreshed by good works. Thro'.

LESSON. *Ezekiel.* xviii. 1. 9.—*In those days* The word of the Lord came to me, saying: What is the meaning that you use among you this parable as a proverb in the land of Israel, saying: The fathers have eaten sour grapes, and the teeth of the children are set on edge? As I live, saith the Lord God, this parable shall be no more to you a proverb in Israel. Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die. And if a man be just, and do judgment and justice, and hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, and hath not defiled his neighbour's wife, nor come near to a menstruous woman: and hath not wronged any man, but hath restored the pledge to the debtor, hath taken nothing away by violence: hath given his bread to the hungry, and hath covered the naked with a garment: hath not lent upon usury, nor taken any increase: hath withdrawn his hand from iniquity, and hath executed true judgment between man and man: hath walked in my commandments and kept my judgments, to do according to the truth: he is just, he shall surely live, saith the Lord God.

GRAD. *Ps.* xvi.—Keep me, O Lord, as the apple of thy eye: protect me under the shadow of thy wings. *V.* Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable.

GOSPEL. *Matt.* xv. 21. 28.—*At that time:* Jesus went from thence, and departed into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to him Have mercy on me, O Lord, thou Son of David

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my daughter is grievously troubled by a devil. Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us: and he answering, said: I was not sent but to the sheep that are lost of the house of Israel. But she came and adored him, saying: Lord, help me. Who answering said: It is not good to take the bread of the children, and to cast it to the dogs. But she said, Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour.

OFFERT. *Ps.* 33.—The angel of the Lord shall encamp around about them that fear him: and shall deliver them: taste and see that the Lord is sweet.

SECRET. We beseech thee, O Lord, that the offerings which accompany this wholesome fast, may, through thy mercy, save us. Thro'.

COMM. *John* vi.—The bread, which I will give, is my flesh for the life of the world.

P. COMM. *Tuorum.*—By the free grant of these thy gifts, O Lord, augment our temporal, and renew our eternal helps. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Da quæsumus.*—Grant, O Lord, we beseech thee, that all christian people may acknowledge what they profess, and love the heavenly mystery they so often approach. Thro'.

EMBER-FRIDAY.

INTROIT. *Ps.* xxiv.

FROM my necessities, deliver me, O Lord: see my abjection and my labour and forgive me, all my sins. *Ps.* To thee O Lord have I lifted up my soul: in thee O my God, do I put my trust, let me not be ashamed. *V.* Glory.

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COLLECT. *Esto.*—Be propitious, O Lord, to hy people, and mercifully strengthen those by thy ud, whom thou fillest with devotion to thee. Thro'.

LESSON. *Ezekiel* xviii. 20. 28.—*Thus saith the Lord:* The soul that sinneth, the same shall die: he son shall not bear the iniquity of the father, and he father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wick edness of the wicked shall be upon him. But if the wicked do penance for all his sins, which he hath committed, and keep all my commandments, and do judgment and justice: living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live. Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live? But if the just man turn himself away from his justice, and do iniquity according to all the abominations, which the wicked man useth to work, shall he live? All his justices which he hath done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die. And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: is it my way that is not right, and are not rather your ways perverse? For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein: in the injustice that he hath wrought, he shall die. And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment and justice, he shall save his soul alive. Because he considereth and turneth away himself from all his iniquites, which he hath wrought, he shall surely live, and not die, *saith the Lord Almighty*

GRADUAL. *Ps.* lxxxv.—Save thy servant, O

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my God, that trusteth in thee. *V.* Give ear, O Lord, to my prayer.

* TRACT. *Ps.* cii.—Deal not, *p.* 117.

GOSPEL. *John* v. 1. 15.—*At that time:* There was a festival of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, and of withered, waiting for the moving of the water. And the angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole? The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me. Jesus saith to him: Arise, take up thy bed, and walk. And immediately the man was made whole: and he took up his bed and walked. And it was the Sabbath that day. The Jews therefore said to him that was cured: It is the Sabbath, it is not lawful for thee to take up thy bed. He answered them: He that made me whole, he said to me: Take up thy bed, and walk. They asked him therefore: Who is that man that said to thee: Take up thy bed, and walk? But he that was healed, knew not who it was. For Jesus went aside from the multitude standing in the place. Afterwards Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee. The man went his way, and told

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the Jews that it was Jesus that had made him whole.

OFFERT. *Ps.* cii.—Bless the Lord, O my soul, and never forget all he hath done for thee: and thy youth shall be renewed like the eagle's.

SECRET. Receive, O Lord, we beseech thee the offerings of our homage, and mercifully sanctify thy own gifts. Thro'.

COMM. *Ps.* vi.—Let all my enemies be ashamed and very much troubled: let them be turned back, and be ashamed very speedily.

P. COMM. *Per hujus.*—May the efficacy of this sacrament, O Lord, cleanse us from our sins, and obtain for us the accomplishment of our just desires. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Exaudi.*—Graciously hear us, O merciful God, and manifest the light of thy grace to our souls. Thro'.

EMBER-SATURDAY
INTROIT. *Ps.* lxxxvii.

LET my prayer come in before thee, incline thy ear O Lord, to my petition. *Ps.* O Lord the God of my salvation I have cried in the day, and in the night before thee. *V.* Glory.

Immediately after Kyrie eleison, *&c. is said:* Let us pray. Let us kneel down. R. Stand up again

I. COLLECT. *Populum tuum.*—Mercifully, O Lord, look down on thy people, and in thy clemency turn away from them the scourges of thy wrath. Thro'.

I. LESSON. *Deut.* xxvi. 12.—*In those days: Moses spoke to the people, saying:* When thou hast made an end of tithing all thy fruits, in the third year of tithes thou shalt give it to the Levite, and to the stranger, and to the fatherless, and to the widow, that they may eat within thy gates, and be filled: and thou shalt speak thus in the sight of the

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Lord thy God: I have taken that which was sanctified out of my house, and I have given it to the Levite and to the stranger, and to the fatherless and to the widow, as thou hast commanded me: I have not transgressed thy commandments, nor forgotten thy precepts. I have not eat of them in my mourning, nor separated them for any uncleanness, nor spent any thing of them in funerals. I have obeyed the voice of the Lord my God, and have done all things as thou hast commanded me. Look from thy sanctuary, and thy high habitation of heaven, and bless thy people Israel, and the land which thou hast given us, as thou didst swear to our fathers; a land flowing with milk and honey. This day the Lord thy God hath commanded thee to do these commandments and judgments: and to keep and fulfil them with all thy heart, and with all thy soul. Thou hast chosen the Lord this day to be thy God, and to walk in his ways and keep his ceremonies, and precepts and judgments, and obey his command. And the Lord hath chosen thee this day to be his peculiar people, as he hath spoken to thee, and to keep all his commandments: And to make thee higher than all nations which he hath created, to his own praise, and name, and glory: that thou mayest be a holy people of the Lord thy God, as he hath spoken.

GRAD. *Ps.* lxxviii.—Forgive us, O Lord, our offences, lest the Gentiles say: Where is now their God? *V.* Help us, O God, our Saviour, and for the glory of thy name deliver us, O Lord.

Let us pray. Let us kneel down. R. Stand up again.

II. COLLECT. *Protector.*—Look on us, O God, our protector, that we, who labour under the weight of our own evils, may be rescued by thy mercy and serve thee with a free mind. Thro'.

II. LESSON. *Deut.* xi. 22, 25.—*In those days: Moses said to the children of Israel:* If you keep the com

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mandments which I command you, and do them, to love the Lord your God, and walk in his ways, cleaving unto him, the Lord will destroy all these nations before your face, and you shall possess them which are greater and stronger than you. Every place, that your foot shall tread upon, shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the western sea shall be your borders, none shall stand against you; the Lord your God shall lay the dread and fear of you upon all the land that you shall tread upon, as he hath spoken to you.

GRAD. *Ps.* lxxxiii.—Behold O God our protector, and look down upon thy servants. *V.* Lord God of armies, hear the prayers of thy servants.

Let us pray. Let us kneel down. R. Stand up again.

III. COLLECT. *Adesto.*—Give ear O Lord, we beseech thee, to our prayers; that, through the assistance of thy grace, we may be humble in prosperity, and without fear in adversity. Thro'.

III. LESSON. 2 *Machab.* i. 23. 27.—*In those days:* All the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering. And the prayer of Nehemias was after this manner: "O Lord God, creator of all things, dreadful, and strong, just, and merciful, who alone art the good king. Who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, who didst choose the fathers, and didst sanctify them: receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it. Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and abhorred: that the Gentiles may know that thou art our God."

GRAD. *Ps.* lxxxix.—Turn to us, O Lord, a

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little, and be reconciled with thy servants. *V.* O Lord thou hast been our refuge from generation to generation.

Let us pray. Let us kneel down. R. Stand up again.

IV. COLLECT. *Preces.*—Mercifully hear, we beseech thee, O Lord, the prayers of thy people: that we, who are justly afflicted for our sins, may mercifully be delivered for the glory of thy name. Thro'

IV. LESSON. *Eccles.* xxxvi. 1. 10.—Have mercy, upon us, O God of all, and behold us, and shew us the light of thy mercies: and send thy fear upon the nations that have not sought after thee; that they may know that there is no God besides thee, and that they may shew forth thy wonders. Lift up thy hand over the strange nations, that they may see thy power. For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence; that they may know thee, as we also have known thee, that there is no God beside thee, O Lord. Renew thy signs, and work new miracles. Glorify thy hand, and thy right arm. Raise up indignation, and pour out wrath. Take away the adversary, and crush the enemy. Hasten the time, and remember the end, that they may declare thy wonderful works, *O Lord our God.*

GRAD. *Ps.* cxl.—Let my prayer be directed as incense in thy sight, O Lord. *V.* The lifting up my hands as evening sacrifice.

Let us pray. Let us kneel down. R. Stand up again.

V. COLLECT. *Actiones.*—Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance: that every prayer and work of ours may always begin from thee, and by thee be happily ended.

V. Lesson, *with the* Canticle *and* VI. Collect, *as pp.* 66 *and* 67.

Here are said the II. *and* III. Collects, *as directed in the* Mass *on* Ash-Wednesday *p.* 116.

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EPISTLE. 1 *Thess.* v. 14. 23.—*Brethren:* We beseech you rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men. See that none render evil for evil to any man: but ever follow that which is good towards each other, and towards all men. Always rejoice. Pray without ceasing. In all things give thanks: for this is the will of God in Christ Jesus concerning you all. Extinguish not the spirit. Despise not prophecies. But prove all things: hold fast that which is good. From all appearance of evil refrain yourselves. And may the God of peace himself sanctify you in all things: that your whole spirit, and soul, and body may be preserved blameless in the coming of our Lord Christ Jesus.

TRACT. *Ps.* cxvi.—Praise the Lord all ye nations: praise him all ye people. *V.* For his mercy is confirmed upon us, and the truth of the Lord remaineth for ever.

GOSPEL. *Matt.* xvii. *As in the* Mass *of* to-morrow, *p.* 147.

OFFERT. *Ps.* lxxxvii.—O Lord the God of my salvation; I have cried in the day, and in the night let my prayer come in before thee, O Lord.

SECRET. Sanctify, O Lord, we beseech thee, our fast by this holy sacrifice: that what we outwardly profess by the observance of this fast, may be inwardly effected in us. Thro'.

COMM. *Ps.* vii. - O Lord my God in thee, have I put my trust, save me from all them that persecute me, and deliver me.

P. COMM. *Sanctificationibus.*—May this holy sacrifice, O Lord, cure us of all our sins, and become an eternal remedy to us. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Fideles.*—May thy much desired blessing, O God, give strength to thy people: may it hin-

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der them from ever swerving from thy will, and make them always enjoy thy blessing. Thro'.

II. SUNDAY IN LENT.

INTROIT. *Ps.* xxiv.

REmember, O Lord, thy bowels of compassion; and thy mercies that are from the beginning of the world. Let not our enemies ever rule over us: deliver us, O God of Israel, from all our distress. *Ps.* To thee, O Lord, have I lifted up my soul, in thee, O my God, I put my trust; let me not be ashamed. *V.* Glory.

REminiscere miserationum tuarum, Domine, et misericordiæ tuæ, quæ a sæculo sunt. Ne unquam dominentur nobis inimici nostri: libera nos, Deus Israel, ex omnibus angustiis nostris.

Ps. *Ad te, Domine, levavi animam meam: Deus meus in te confido, non erubescam.*

V. *Gloria.*

COLLECT. *Deus qui.*—O God, who seest how destitute we are of all strength, preserve us both within and without, that our bodies may be free from all adversity, and our souls purified from all evil thoughts. Thro'.

EPISTLE. 1 *Thess.* iv. 1. 7.—*Brethren:* We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour: not in the passion of lust, like the Gentiles that know not God: and that no man over-reach, nor circumvent his brother in business because the Lord is the avenger of all these things, as we have told you before, and have testified. For

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God hath not called us, unto uncleanness, but unto sanctification.

GRAD. *Ps.* xxv.—The distress of my soul is increased, deliver me, O Lord, from the evils that surround me. *V.* See, O Lord, to what I am reduced: see what I suffer, and forgive me all my sins.

TRACT. Ps. cv.—*Confitemini Domino quoniam bonus: quoniam in sæculum misericordia ejus.* Give glory to the Lord for he is good: for his mercy endureth for ever. *V.* Who shall declare the powers of the Lord? who shall set forth all his praises? *V.* Blessed are they that keep judgment and do justice at all times. *V.* Remember us, O Lord, in favour of thy people: visit us with thy salvation.

GOSPEL. *Matt.* xvii. 1. 9.—*At that time:* Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. Then Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them: and said to them: Arise, and be not afraid. And when they lifted up their eyes, they saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of Man shall be risen from the dead. CREDO.

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OFFERT. *Ps.* cxviii.—I will meditate on thy law, which I have loved exceedingly: and I will practise thy commandments, which I have loved.

SECRET. Look down, O Lord, we beseech thee, on this our sacrifice, that it may increase our devotion, and procure our salvation. Thro'.

COMM. *Ps.* v. Understand my cry: hearken to the voice of my prayer, O my King and my God, for to thee will I pray, O Lord.

P. COMM. *Supplices.*—Grant we humbly beseech thee, O Almighty God, that those, whom thou hast refreshed with thy sacraments, may worthily serve thee in the conduct of their lives. Thro'.

MONDAY.

INTROIT. *Ps.* xxv.

DELIVER me, O Lord, and take pity on me: for my foot hath stood in the right path: in the assemblies will I bless the Lord. *Ps.* Be thou, O Lord, my judge, for I have walked in my innocency; and trusting in thee, I shall not be weakened. *V.* Glory.

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that thy people who mortify themselves by abstinence from meat, may likewise fast from sin, and follow righteousness. Thro'.

LESSON. *Dan.* ix. 15 19.—*In those days: Daniel prayed to the Lord, saying:* O Lord our God, who hast brought forth thy people out of the land of Egypt with a strong hand and hast made thee a name as at this day: we have sinned, we have committed iniquity, O Lord, against all thy justice: let thy wrath and thy indignation be turned away I beseech thee, from thy city Jerusalem, and from thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem and thy people are a reproach to all that are round about us. Now therefore, O our God, hear the supplication of thy

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servant, and his prayers: and shew thy face upon thy sanctuary which is desolate, for thy own sake. Incline, O my God, thy ear, and hear: open thy eyes, and see our desolation, and the city upon which thy name is called: for it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies. O Lord hear: O Lord, be appeased: hearken and do: delay not for thy own sake, O my God: because thy name is invocated upon thy city, and upon thy people, *O Lord our God.*

GRAD. *Ps.* lxix.—Be thou my helper and my deliverer: O Lord, delay not. *℣.* Let my enemies who seek my soul, be put to confusion and shame.

* TRACT. *Ps.* cii.—Deal not, *p.* 117.

GOSPEL. *John* viii. 21. 29.—*At that time: Jesus said to the multitude of the Jews:* I go and you shall seek me, and you shall die in your sin. Whither I go, you cannot come. The Jews therefore said: Will he kill himself, because he said: Whither I go, you cannot come? And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world. Therefore I say to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin. They said therefore to him: Who art thou? Jesus said to them: The beginning, who also speak unto you. Many things I have to speak, and to judge of you. But he that sent me is true: and the things I have heard of him, the same I speak in the world. Now they understood not that he called God his Father. Jesus therefore said to them: When you shall have lifted up the Son of Man, then shall you know that I am he, and that I do nothing of myself, but as the Father has taught me these things I speak. And he that sent me is with me, and he hath not left me alone: for I do always the things that please him.

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OFFERT. *Ps.* xv.—I will bless the Lord, who hath given me understanding I set the Lord always in my sight: for he is at my right hand, that I be not moved.

SECRET. May this sacrifice of propitiation and praise make us, O Lord, worthy of thy protection. Thro'.

COMM. *Ps.* viii.—O Lord our God, how admirable is thy name in the whole earth!

P. COMM. *Hæc nos.*—May this communion, O Lord, cleanse us from sin; and make us partakers of the heavenly remedy. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Adesto.*—Hear our prayers and entreaties, O Almighty God; and grant that those, to whom thou givest hopes of thy mercy, may experience the effects of thy usual clemency. Thro'.

TUESDAY.

INTROIT. *Ps.* xxvi.

MY heart nath said to thee, my face hath sought thee: thy face O Lord will I still seek: turn not away thy face from me. *Ps.* The Lord is my light and my salvation; whom shall I fear? *V.* Glory.

COLLECT. *Perfice.*—Grant us, O Lord, we beseech thee, thy assistance, whereby we may go through the observance of this holy fast, that what we have undertaken by thy appointment, we may accomplish by thy grace. Thro'.

LESSON. 3 *Kings* xvii. 8. 16.—*In those days:* The word of the Lord came to Elias the Theshite, saying: Arise, and go to Sarephta *a city* of the Sidonians, and dwell there: for I have commanded a widow woman there to feed thee. He arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow woman gather ing sticks, and he called her, and said to her

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Give me a little water in a vessel, that I may drink. And when she was going to fetch it, he called after her, saying: Bring me, also, I beseech thee, a morsel of bread in thy hand. And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse: behold I am gathering two sticks, that I may go in and dress it for me and my son that we may eat it, and die. And Elias said to her: Fear not, but go, and do as thou hast said: but first make for me of the same meal a little hearth cake, and bring it to me: and after make for thyself and thy son. For thus saith the Lord the God of Israel: The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth. She went, and did according to the word of Elias: and he ate, and she, and her house: and from that day the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which he spoke in the hand of Elias.

GRAD. *Ps.* liv.—Cast thy care upon the Lord, and he shall sustain thee. *V.* When I cried out to the Lord, he heard my voice against those who were coming upon me.

GOSPEL. *Matt.* xxiii. 1. 12.—*At that time:* Jesus spoke to the multitudes and to his disciples, saying: the Scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say, and do not. For they bind heavy and insupportable burdens: and lay them on men's shoulders: but with a finger of their own they will not move them. And all these works they do to be seen of men. For they make their phylacteries broad and enlarge their fringes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men

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Rabbi. But be not you called Rabbi. For one is your master and all you are brethren. And call none your father upon earth: for one is your father who is in heaven. Neither be ye called masters: for one is your master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself, shall be humbled: and he that shall humble himself, shall be exalted.

OFFERT. *Ps.* 1.—Have mercy on me, O Lord: according to thy great mercy: O Lord, blot out my iniquity.

SECRET. Mercifully sanctify us, O Lord, by these mysteries: and let them cleanse us from all earthly vice, and bring us to the enjoyment of thy heavenly gifts. Thro'.

COMM. *Ps.* ix.—I will relate all thy wonders,—I will be glad and rejoice in thee, I will sing praise to thy name, O thou Most High.

P. COMM. *Ut sacris.*—Make us always, we beseech thee, O Lord, obedient to thy commandments, that we may be worthy of thy gifts, which we have partaken of. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Propitiare.*—Be appeased, O Lord, by our prayers, and heal the infirmities of our souls; that our sins being forgiven, we may ever rejoice in thy blessings. Thro'.

WEDNESDAY.

INTROIT. *Ps.* xxxviii.

FORSAKE me not, O Lord my God: do not thou depart from me: attend unto my help O Lord, the God of my salvation. *Ps.* Rebuke me not, O Lord, in thy indignation; nor chastise me in thy wrath. *V.* Glory.

COLLECT. *Populum tuum.*—Mercifully regard thy people, O Lord, we beseech thee; and grant that those whom thou commandest to abstain from flesh, may likewise cease from all sin. Thro'.

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LESSON. *Esther* xiii. 8. 17.—*In those days:* Mardochai besought the Lord, remembering all his works, and said: O Lord, Lord, almighty King, for all things are in thy power, and there is none that can resist thy will, if thou determine to save Israel. Thou hast made heaven and earth, and all things that are under the cope of heaven. Thou art Lord of all, and there is none that can resist thy majesty. Thou knowest all things, and thou knowest that it was not out of pride and contempt, or any desire of glory, that I refused to worship the proud Aman, (for I would willingly and readily for the salvation of Israel have kissed even the steps of his feet:) but I feared lest I should transfer the honour of my God to a man, and lest I should adore any one except my God. And now, O Lord, O King, O God of Abraham, have mercy on thy people, because our enemies resolve to destroy us, and extinguish thy inheritance. Despise not thy portion which thou hast redeemed for thyself out of Egypt. Hear my supplication, and be merciful to thy lot and inheritance, and turn our mourning into joy, that we may live and praise thy name, O Lord, and shut not the mouths of them that sing to thee, *O Lord our God.*

GRAD. *Ps.* xxvii.—Save O Lord thy people, and bless thy inheritance. To thee will I cry, O Lord; O my God be not thou silent to me, lest I become like them that go down into the pit.

* TRACT.—Deal not, *p.* 117.

GOSPEL. *Matt.* xx. 17. 28.—*At that time:* Jesus going up to Jerusalem, took the twelve disciples apart, and said to them: Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to be mocked, and to be scourged, and to be crucified, and the third day he shall rise

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again. [* Then came to him the motner of the sons of Zebedee with her sons, adoring and asking something of him. Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. And Jesus answering, and said: You know not what you ask. Can you drink the chalice that I shall drink? They say to him: We can. He saith to them: Of my chalice indeed you shall drink: but to sit on my right hand or left hand, is not mine to give to you, but to them for whom it is prepared by my Father.†] And the ten hearing it were moved with indignation against the two brethren. But Jesus called them to him, and said: You know that the princes of the Gentile, lord it over them: and they that are the greater, exercise power upon them. It shall not be so among you, but whosoever will be the greater among you, let him be your minister: and he that will be first among you, shall be your servant. Even as the Son of Man is not come to be ministered unto, but to minister, and to give his life a redemption for many.

OFFERT. *Ps.* xxiv.—To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me; for none of them that wait on thee shall be confounded.

SECRET. Mercifully look down, O Lord, on the offerings we make thee, and by the intercourse of these sacred mysteries, release us from the bonds of our sins. Thro'.

COMM. *Ps.* x.—The Lord is just and hath loved justice; his countenance beholdeth righteousness.

P. COMM. *Sumptis.*—We beseech thee, O Lord,

* Here begins the Gospel of St. James, 25th July. and closes at †

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that the receiving this sacrament may forward our eternal redemption. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Deus innocentiæ.*—O God, the restorer and lover of innocence, draw to thyself the hearts of thy servants, that being inflamed by thy holy Spirit, they may be constant in faith, and zealous in good works. Thro'.

THURSDAY.

INTROIT. *Ps.* lxix.

O God, come to my assistance; O Lord, make haste to help me: let my enemies be confounded and ashamed that seek my soul. *Ps.* Let them be turned backwards, and blush for shame that desire evils to me. *V.* Glory.

COLLECT. *Præsta.*—Grant us, we beseech thee, O Lord, the assistance of thy grace: that whilst we duly apply ourselves to fasting and prayer, we may be delivered from all enemies both of soul and body. Thro'.

LESSON. *Jer.* xvii. 5. 10.—Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like tamarick in the desert, and he shall not see when good shall come: but he shall dwell in dryness in the desert, in a salt land and not inhabited. Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, and spreadeth out its roots towards moisture: and it shall not fear when the heat cometh And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit. The heart is perverse above all things, and unsearchable, who can know it? I *am* the Lord that search the heart, and prove the reins; who give to every one accord-

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ing to his way, and according to the fruit of his devices, *saith the Lord Almighty.*

GRAD. *Ps.* lxxviii.—Forgive us, O Lord, our offences, lest the Gentiles say: Where is now their God? *V.* Help us, O God our Saviour, and for the glory of thy name, O Lord, deliver us.

GOSPEL. *Luke* xvi. 19. 31.—*At that time: Jesus said to the Pharisees:* There was a certain rich man, who was clothed in purple and fine linen: and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate, full of sores, desiring to be fed with the crumbs that fell from the rich man's table, and no one did give him, moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: And he cried, and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy life-time, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither. And he said: Then father, I beseech thee that thou wouldst send him to my father's house. For I have five brethren, that he may testify unto them, lest they also come into this place of torments. And Abraham said to him: They have Moses and the prophets: let them hear them. But he said: No, Father Abraham, but if any one went to them from the dead, they will do penance. And he said to him: If they hear not

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Moses and the prophets, neither will they believe, if one rise again from the dead.

OFFERT. *Exod.* xxxii.—Moses prayed in the presence of the Lord his God, and said: Why, O Lord, art thou angry with thy people? Let the wrath of thy soul be appeased: remember Abraham, Isaac, and Jacob, to whom thou didst swear to give a land flowing with milk and honey. And the Lord was appeased: and did not the evil with which he threatened his people.

SECRET. May the fast consecrated to thy name, O Lord, sanctify us by this present sacrifice, that we may experience inwardly the effects of what we outwardly profess by our fast. Thro'.

COMM. *John* vi.—He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, saith the Lord.

P. COMM. *Gratia.*—May thy grace, O Lord, we beseech thee, never abandon us, but ever make us intent on thy holy service, and always procure us thy help. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Adesto.*—Be favourable, O Lord, to thy servants, and hear their prayers in the grant of everlasting mercy; that glorying in thee their Creator and Governor, they may have all things perfected and perpetuated to them. Thro'.

FRIDAY.

INTROIT. *Ps.* xvi.

BUT I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear. *Ps.* Hear, O Lord, my justice: attend to my supplication. *V.* Glory.

COLLECT. *Da quæsumus.*—Grant, O Almighty God, that, being purified by this fast, we may come to the approaching solemnity with clean hearts. Thro'.

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LESSON. *Gen.* xxxvii. 6. 22.—*In those days Joseph said to his brethren:* Hear my dream which I have dreamed: I thought we were binding sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about bowed down before my sheaf. His brethren answered Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to *their* envy and hatred. He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars, worshipping me. And when he had told this to his father, and brethren, his father rebuked him, and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren, worship thee upon the earth? His brethren therefore envied him: but his father considered the thing with himself. And when his brethren abode in Sichem, feeding their father's flocks, Israel said to him Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he answered: I am ready: he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem. And a man found him there wandering in the field, and asked him what he sought. But he answered: I seek my brethren: tell me where they feed their flocks. And the man said to him: They are departed from this place: for I heard them say: let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain. And when they saw him afar off, before he came nigh them, they thought to kill him: and said one to another, Behold the dreamer cometh, come let us kill him, and cast him into some old pit; and we will say: some evil beast hath devoured him; and

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then it shall appear what his dreams avail him. And Ruben hearing this, endeavoured to deliver him out of their hands, and said: Do not take away his life, nor shed *his* blood: but cast him into this pit that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands and restore him to his father.

GRAD. *Ps.* cxix.—In my trouble I cried to the Lord, and he heard me. *V.* O Lord, Deliver my soul from wicked lips, and a deceitful tongue.

* TRACT. *Ps.* cii.—Deal not, *p.* 117.

GOSPEL. *Matt.* xxi. 33. 46.—*At that time Jesus spoke to the multitude of the Jews, and to the chief priests this parable:* There was a householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen: and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof. And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former: and they did to them in like manner. And last of all he sent them his Son, saying: They will reverence my Son: But when the husbandmen seeing the Son, they said among themselves: This is the heir, come, let us kill him, and we shall have his inheritance. And taking him they cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do to those husbandmen? They say to him: He will bring those evil men to an evil end: and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. Jesus saith to them: Have you never read in the Scriptures: "The stone which the builders rejected, the same is become the head of the corner?

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By the Lord this hath been done, and it is wonderful in our eyes." Therefore I say to you, the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder. And when the chief priests and pharisees had heard his parables, they knew that he spoke of them. And seeking to lay hands on him, they feared the multitude: because they held him as a prophet.

OFFERT. *Ps.* xxxix.—Look down, O Lord, to deliver me; look down, O Lord, to help me, let them be confounded and ashamed together that seek after my soul to take it away: look down to my aid, O Lord.

SECRET. May the effects of this warfare, O Lord, remain in us, and be increased by good works. Thro'.

COMM. *Ps.* xi.—Thou, O Lord, wilt preserve us: and keep us from this generation forever.

P. COMM. *Fac nos.*—Grant, we beseech thee, O Lord, that having received this pledge of our eternal salvation, we may so direct our course thereto, as happily to arrive at it. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Da quæsumus.*—Grant, we beseech thee, O Lord, to thy people health both of soul and body, that by the continual practice of good works, they may always be defended by thy powerful protection. Thro'.

SATURDAY.

INTROIT. *Ps.* xviii.

THE law of the Lord is unspotted, converting souls; the testimony of the Lord is faithful giving wisdom to little ones. *Ps.* The heavens shew forth the glory of God, and the firmament declareth the work of his hands. *V.* Glory.

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COLLECT. *Da quæsumus.*—Grant, O Lord, we beseech thee, this saving effect of our fast, that the chastisement of the flesh, which we have undertaken, may become the improvement of our souls. Thro'.

LESSON. *Gen.* xxvii. 5. 39.—*In those days* Rebecca said to her son Jacob: I heard thy father talking with Esau thy brother, and saying to him: Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die. Now therefore, my son, follow my counsel: and go thy way to thy flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth: which when thou hast brought in, and he hath eaten, he may bless thee before he die. And he answered her: Thou knowest that Esau my brother is a hairy man, and I am smooth: if my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing. And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother. She dressed meat such as she knew his father liked. And she put on him very good garments of Esau, which she had at home with her: and the little skins of the kids she put about his hands, and covered the bare of his neck. And she gave him the savoury meat, and delivered him bread that she had baked. Which when he had carried in, he said My father? But he answered: I hear. Who art thou my son? And Jacob said: I am Esau thy first-born: I have done as thou didst command me arise, sit and eat of my venison, that thy soul may bless me. And Isaac said to his son: How couldst thou find it so quickly, my son? He answered: It

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was the will of God that what I sought came quickly in my way. And Isaac said: Come hither, that I may feel thee my son, and may prove whether thou be my son Esau or no: He came near to his father, and when he had felt him, Isaac said: The voice indeed is the voice of Jacob, but the hands, are the hands of Esau. And he knew him not, because his hairy hands make him like to the elder. Then blessing him, he said: Art thou my son Esau? He answered: I am. Then he said: Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought and he had eaten, he offered him wine also, which after he had drunk, he said to him: Come near me, and give me a kiss, my son. He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed. God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine. And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings. Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came, and brought in to his father meats made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison: that thy soul may bless me. And Isaac said to him: Why! who art thou? He answered: I am thy first-born son Esau. Isaac was struck with fear, and astonished exceedingly: and wondering beyond what can be believed, said: Who is he that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed. Esau having heard his

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father's words, roared out with a great cry: and being in a consternation, said: Bless me also, my father. And he said: Thy brother came deceitfully and got thy blessing. But he said again: Rightly is his name called Jacob: for he hath supplanted me lo this second time: my first birth-right he took away before, and now this second time he hath stolen away my blessing. And again he said to his father: Hast thou not reserved me also a blessing? Isaac answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and oil, and after this, what shall I do more for thee my son? And Esau said to him: Hast thou only one blessing, father? I beseech thee, bless me also. And when he wept with a loud cry, Isaac being moved, said to him: In the fat of the earth, and in the dew of heaven from above shall thy blessing be.

GRAD. *Ps.* xci. It is good to give praise to the Lord, and to sing to thy name, O Most High. *V* To shew forth thy mercy in the morning, and thy truth in the night.

GOSPEL. *Luke* xv. 11. 32. — *At that time: Jesus spoke to the Scribes and Pharisees this parable:* A certain man had two sons: and the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country: and there wasted his substance with living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him. And returning to

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himself he said: How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son: make me as one of thy hired servants. And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him. And the son said to him: Father I have sinned against heaven, and before thee, I am not now worthy to be called thy son. But the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat, and make merry: because this my son was dead, and is now come to life again: was lost, and is found. And they began to be merry. Now his eldest son was in the field: and when he came and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out began to entreat him. And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandments, and yet thou hast never given me a kid to make merry with my friends: but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him: Son, thou art always with me, and all I have is thine. But it was fit we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost and is found.

OFFERT. *Ps.* xii. — Enlighten my eyes that I

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never sleep in death; lest at any time my enemy say I have prevailed against him.

SECRET. Mercifully grant us, O Lord, by this holy sacrifice, that we, who desire to be freed from our own sins, may not be burdened with those of others. Thro'.

COMM. *Luke* xv.—Son, thou oughtest to rejoice because thy brother was dead, and is come to life again: he was lost, and is found.

P. COMM. *Sacramenti.*—May the sacred taste of this thy sacrament, O Lord, penetrate the innermost recesses of our hearts, and make us plentifully partake of its effects. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Familiam.*—Protect, O Lord, we beseech thee, thy family by thy continual goodness, that as it relieth on the hopes of thy heavenly grace, so it may be defended by thy heavenly aid. Thro'.

III. SUNDAY IN LENT.

INTROIT. *Ps.* xxiv.

MY eyes are ever towards the Lord: for he shall pluck my feet out of the snare: look thou upon me, and have mercy on me; for I am alone and poor. *Ps.* To thee, O Lord have I lifted up my soul: in thee, O my God, I put my trust, let me not be ashamed. *V.* Glory.

OCULI mei semper ad Dominum, quia ipse evellet de laqueo pedes meos: respice in me, et miserere mei quoniam unicus et pauper sum ego.

Ps. *Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam.*

V. *Gloria.*

COLLECT. *Quæsumus.*—Be attentive, we beseech thee, O Almighty God, to the prayers of thy servants: and stretch forth the arm of thy divine majesty in our defence. Thro'.

EPISTLE. *Ephes.* v. 1. 9.—*Brethren:* Be ye

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therefore followers of God, as most dear children and walk in love, as Christ also loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know ye this and understand, that no fornicator, or unclean, or covetous person, (which is serving of idols) hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light.—For the fruit of the light is in all goodness, and justice, and truth.

GRAD. *Ps.* ix.—Arise, O Lord, let not man prevail: let the gentiles be judged in thy sight. *V.* When my enemy shall be turned back: they shall be weakened and perish before thy face.

TRACT. *Ps.* cxxii.—*Ad te levavi oculos meos qui habitas in cœlis.* To thee have I lifted up my eyes, who dwellest in heaven. *V.* Behold as the eyes of servants are on the hands of their masters. *V.* And as the eyes of the hand-maid are on the hands of her mistress: so are our eyes unto the Lord our God until he have mercy on us. *V.* Have mercy on us, O Lord, have mercy on us.

GOSPEL. *Luke* xi. 14. 28.—*At that time:* Jesus was casting out a devil, and the same was dumb, and when he had cast out the devil, the dumb spoke: and the multitude were in admiration at it. But some of them said: he casteth out devils, by Belzebub the prince of devils. And others tempting, asked of him a sign from heaven. But he seeing

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their thoughts, said to them: Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand because you say, that through Belzebub I cast out devils. Now if I cast out devils by Belzebub: by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils: doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becometh worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea rather, blessed are they who hear the word of God, and keep it. CREDO.

OFFERT. *Ps.* xviii.—The justices of the Lord are right rejoicing hearts: his ordinances are sweeter than honey and the honey-comb: therefore thy servant observeth them.

SECRET. May this offering, O Lord, we beseech thee, cleanse us from our sins, and sanctify the bodies and souls of thy servants for the celebrating of this sacrifice. Thro'.

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COMM. *Ps.* lxxxiii.—The sparrow hath found herself a house, and the turtle a nest where she may lay her young ones; in like manner, O Lord of armies, my King and my God, let my abode be near thy altar: blessed are they that dwell in thy house, they shall praise thee for ever and ever.

P. COMM. *A cunctis.*—Mercifully, O Lord, we beseech thee, deliver us from all guilt and from all danger, since thou admittest us to be partakers of this great mystery. Thro'.

MONDAY.

INTROIT. *Ps.* lv.—In God will I praise the word, in the Lord will I praise his speed: In God I will put my trust, I will not fear what man can do against me. *Ps.* Have mercy on me, O God, for man hath trodden me under foot all the day, warring he hath afflicted me. *V.* Glory.

COLLECT. *Cordibus.*—We beseech thee, O Lord, mercifully to pour forth thy grace into our hearts: that, as we abstain from flesh, so we may keep our senses from all noxious excesses. Thro'.

LESSON. 4 *Kings* v. 1. 15.—*In those days:* Naaman, general of the army of the King of Syria, was a great man with his master, and honourable: for by him the Lord gave deliverance to Syria: and he was a valiant man and rich, but a leper. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife. And she said to her mistress: I wish my master had been with the prophet that is in Samaria: he would certainly have healed him of the leprosy which he hath. Then Naaman went into his lord, and told him, saying: Thus and thus saith the girl, *that came* from the land of Israel. And the King of Syria said to him: Go, and I will send a letter to the

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King of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment, and brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy. And when the king of Israel had read the letter, he rent his garments, and said: Am I God, to be able to kill and to give life, that this man hath sent to me, to heal a man of his leprosy? mark, and see how he seeketh occasions against me. And when Eliseus the man of God had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying; Why hast thou rent thy garments? let him come to me and let him know that there is a prophet in Israel. So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus: and Eliseus sent a messenger to him, saying; Go and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean. Naaman was angry, and went away, saying: I thought he would have come out to me, and standing would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Abana, and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation, his servants came to him, and said to him: Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: Wash, and thou shalt be clean? Then he went down, and washed in the Jordan seven times, according to the word of the man of God; and his flesh was restored, like the flesh of a little child, and was made clean. And

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returning to the man of God with all his train, he came and stood before him, and said: In truth I know there is no other God in all the earth, but only in Israel.

GRAD. *Ps.* lv.—O God I have declared to thee my life: thou hast set my tears in thy sight. *V.* Have mercy on me, O Lord, for man hath trodden me under foot: all the day long he hath afflicted me fighting against me.

* TRACT. *Ps.* cii.—Deal not, *p.* 117.

GOSPEL. *Luke* iv. 23. 30.—*At that time: Jesus said to the Pharisees:* Doubtless you will say to me this similitude: Physician heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country. And he said: Amen I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months: when there was a great famine throughout all the land; and to none of them was Elias sent, but to Sarephta of Sidon to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian. And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust him out of the city: and they brought him to the brow of the hill, whereon their city was built that they might cast him down headlong. But he passing through the midst of them, went his way.

OFFERT. *Ps.* liv.—Hear O God, my prayer, and despise not my supplication: be attentive to me and hear me.

SECRET. Grant, O Lord, that the offering we make to thee, as a mark of our homage, may be come to us a sacrament available to our salvation. Thro'.

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COMM. *Ps.* xiii.—Who shall give ou of Sion the salvation of Israel: When the Lord shall have turned awny the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

P. COMM. *Præsta, quæsumus.*—Grant, we beseech thee, O Almighty and merciful God, that what we take with our mouths, we may receive with pure minds. Thro'.

Let us pray. Bow down your heads to God

PRAYER. *Subveniat.*—May thy mercy, O Lord, assist us, that by thy protection we may be delivered from the dangers of sin that surround us, and so brought to eternal happiness. Thro'.

TUESDAY.

INTROIT. *Ps.* xvi.—I have cried to thee, for thou, O God, hast heard me: incline thy ear unto me, O hear my words. Keep me, O Lord, as the apple of thine eye: protect me under the shadow of thy wings. *Ps.* Hear, O Lord, my justice: attend to my supplication. *V.* Glory.

COLLECT. *Exaudi nos.*—Graciously hear us, O Almighty and merciful God, and grant us the gift of salutary continence. Thro'.

LESSON. 4 *Kings* iv. 1. 7.—*In those days:* A certain woman of the wives of the prophets cried to Eliseus, saying: Thy servant my husband is dead, and thou knowest that thy servant was one that feared God, and behold the creditor is come to take away my two sons to serve him. And Eliseus said to her: What wilt thou have me do for thee? Tell me what hast thou in thy house? And she answered: I thy handmaid have nothing in my house but a little oil, to anoint me. And he said to her: Go, borrow of all thy neighbours empty vessels not a few. And go in, and shut thy door, when thou art within, with thy sons: and pour out thereof into all those

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vessels; and when they are full take them away So the woman went, and shut the door upon her, and upon her sons; they brought her the vessels, and she poured in. And when the vessels were full she said to her son; Bring me yet a vessel. And he answered: I have no more. And the oil stood. And she came and told the man of God. And he said: Go, sell the oil, and pay the creditor: and thou and thy sons live of the rest.

GRAD. *Ps.* xviii.—From my secret ones cleanse me, O Lord, and from the sins of others spare thy servant. *V.* If they shall have no dominion over me then shall I be without spot: and I shall be cleansed from the greatest sin.

GOSPEL. *Matt.* xviii. 15. 22.—*At that time: Jesus said to his disciples:* If thy brother shall offend against thee go and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. But if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again, I say to you, that if two of you shall consent upon earth, concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in heaven For where there are two or three gathered together in my name; there am I in the midst of them. Then came Peter unto him and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him: I say not to thee till seven times; but till seventy times seven times.

OFFERT. *Ps.* cxvii.—The right hand of the

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Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live: and shall publish the works of the Lord.

SECRET May we receive, we beseech thee, O Lord, by these sacraments, the effect of our redemption; so that, by means thereof, we may withdraw from all human excesses, and thou mayest bestow upon us the gift of salvation. Thro'.

COMM. *Ps.* xiv.—Lord who shall dwell in thy tabernacle? Or who shall rest in thy holy hill? He that walketh without blemish, and worketh justice.

P. COMM. *Sacris.* Being cleansed, O Lord, by these holy mysteries, grant us, we beseech thee, both pardon and grace. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Tua.*—Defend us, O Lord, by thy protection, and ever preserve us from all iniquity. Thro'.

WEDNESDAY.

INTROIT. *Ps.* xxx.—But I have hoped in the Lord: I will be glad, and rejoice in thy mercy: for thou hast regarded my humility. *Ps.* In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice, and rescue me. *V.* Glory.

COLLECT. *Præsta nobis.*—Grant, O Lord, we beseech thee, that being improved by this wholesome fast, we may abstain from all pernicious vice, and by that means, more easily obtain thy mercy Thro'.

LESSON. *Exod.* xx. 12. 24.——*Thus saith the Lord God:* Honour thy father and thy mother, that thou mayest be long lived upon the land which the Lord thy God will give thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal Thou shalt not bear false witness against thy

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neighbour. Thou shalt not covet thy neighbour's house, neither shalt thou desire his wife, nor his servant, nor his hand-maid, nor his ox, nor his ass, nor any thing that is his. And all the people saw the voices and the flames, and the sound of the trumpet, and the mount smoking: and being terrified and struck with fear, they stood afar off, saying to Moses: Speak thou to us, and we will hear: let not the Lord speak to us, lest we die. And Moses said to the people: Fear not; for God is come to prove you, and that the dread of him might be in you, and you should not sin. And the people stood afar off. But Moses went to the dark cloud wherein God was. And the Lord said to Moses: Thus shalt thou say to the children of Israel: You have seen that I have spoken to you from heaven. You shall not make gods of silver, nor shall you make to yourselves gods of gold. You shall make an altar of earth unto me, and you shall offer upon it your holocausts and peace-offerings, your sheep and oxen, in every place where the memory of my name shall be.

GRAD. *Ps.* vi.—Have mercy on me, O Lord, for I am weak: heal me, O Lord. *V.* My bones are troubled and my soul is troubled exceedingly.

* TRACT. *Ps.* cii. Deal not, *p.* 117.

GOSPEL. *Matt.* xv. 1. 20.—*At that time:* The Scribes and Pharisees came from Jerusalem to Jesus, and saying to him: Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said: "Honour thy father and mother:" and, "he that shall curse father or mother, let him die the death." But you say: Whosoever shall say to his father or mother, The gift whatsoever proceedeth

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from me, shall profit thee. And he shall not honour his father or mother: and you have made void the commandment of God for your tradition. Hypocrites, well has Isaias prophesied of you, saying: "This people honoureth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men." And having called together the multitudes unto him, he said to them: Here ye and understand. Not that which goeth into the mouth, defileth a man: but what cometh out of the mouth, this defileth a man. Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized? But he answering, said: Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit. And Peter answering said to him: Expound to us this parable. But he said; Are you also yet without understanding? Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy? But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

OFFERT. *Ps.* cviii.—Shew us, O Lord, thy mercy, for the glory of thy name: for thy mercy is sweet.

SECRET. Receive, O Lord, we beseech thee, the prayers of thy people, together with the offering of these hosts; and while we celebrate these thy mysteries, defend us from all dangers. Thro'.

COMM. *Ps.* xv.—Thou hast made known to me the ways of life: thou shalt fill me with joy with thy countenance.

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P. COMM. *Sanctificet nos.*—May the heavenly food, which we have taken, sanctify us, O Lord, and freeing us from all errors, make us worthy of the heavenly promises. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Concede.*— Grant, we beseech thee, O Almighty God, that we who beg the favour of thy protection, being delivered from all evils, may serve thee with a secure mind. Thro'.

THURSDAY.

INTROIT. *Ps.* lxvii.—I am the salvation of my people, saith the Lord: in whatever tribulation they cry out to me, I will hear them; and I will be their Lord forever. *Ps.* Attend, O my people, to my law; incline your ears to the words of my mouth. *V.* Glory.

COLLECT. *Magnificet.*—May this sacred solemnity of thy servants, Cosmas and Damian, shew thy greatness, O Lord; by which, in thy unspeakable providence, thou hast granted them eternal glory, and us the aid of their prayers. Thro'.

LESSON. *Jer.* vii. 1. 7.—*In those days:* The word that came to Jeremias from the Lord, saying: stand in the gate of the house of the Lord, and proclaim there this word, and say: Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord. Thus saith the Lord of hosts, the God of Israel: Make your ways and your doings good; and I will dwell with you in this place. Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord. For if you will order well your ways and your doings; if you will execute judgment between a man and his neighbour, if you oppress not the stranger, the fatherless and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt. I will dwell with you in this place; in the land

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which I gave to your fathers from the beginning and for evermore, *saith the Lord Almighty.*

GRAD. *Ps.* cxliv.—The eyes of all hope in thee, O Lord, and thou givest them meat in due season. *V.* Thou openest thy hand, and fillest with thy blessing every living creature.

GOSPEL. *Luke* iv. 38. 44.—*At that time:* Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for her. And standing over her, he commanded the fever, and it left her. And immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them. And devils went out from many, crying out and saying: Thou art the Son of God. And he rebuking them suffered them not to speak, for they knew that he was Christ. And when it was day, going out he went into a desert place; and the multitude sought him, and came to him; and they stayed him that he should not depart from them. To whom he said: To other cities I must preach the kingdom of God: for therefore am I sent. And he was preaching in the synagogues of Galilee.

OFFERT. *Ps.* cxxxvii.—If I shall walk in the midst of tribulation, thou wilt quicken me, O Lord; and thou hast stretched forth thy hand against the wrath of my enemies; and thy right hand hath saved me.

SECRET. We offer thee, O Lord, on occasion of the precious death of thy holy servants, this sacrifice, from which their martyrdom, and that of all others, took its beginning. Thro'.

COMM. *Ps.* cxviii.—Thou hast commanded thy commandments to be kept most diligently. O that my ways may be directed to keep thy justifications.

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P. COMM. *Sit nobis.*—May this thy sacrament, O Lord, procure for us that salvation which we beg for by the merits of thy blessed martyrs Cosmas and Damian. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Subjectum.*—May thy heavenly mercy O Lord, always increase thy people, and make them ever obedient to thy commandments. Thro'.

FRIDAY.

INTROIT.—*Ps.* lxxxv.—Shew me, O Lord, a token for good: that they who hate me may see it, and be confounded, because thou, O Lord, hast helped me and comforted me. *Ps.* Bow down thine ear, O Lord, and hear me, for I am needy and poor. *V.* Glory.

COLLECT. *Jejunia.*—Let thy kind favour, O Lord, accompany our fast, that as we abstain from corporal food, so we may likewise refrain from all vice. Thro'.

LESSON. *Numb.* xx. 2. 13.—*In those days:* The children of Israel came together against Moses and Aaron; and making a sedition they said: Give us water to drink. And Moses and Aaron leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord and said: O Lord God, hear the cry of this people, and open to them thy treasure a fountain of living water, that being satisfied, they may cease to murmur. And the glory of the Lord appeared over them. And the Lord spoke to Moses saying: Take the rod and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink. Moses therefore took the

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rod, which was before the Lord, as he had commanded him, and having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: can we bring you forth water out of this rock? And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank. And the Lord said to Moses and Aaron: Because you have not believed me, to sanctify me before the children of Israel, you shall not bring these people into the land which I will give them. This is the water of contradiction, where the children of Israel strove with words against the Lord, and he was sanctified in them.

GRAD. *Ps.* xxvii.—My heart trusted in the Lord, and I found relief: my flesh is healed, and I will with pleasure return him thanks. *V.* To thee, O Lord, have I cried out: answer me, O my God, and depart not from me.

* TRACT. *Ps.* cii.—Deal not, *p.* 117.

GOSPEL. *John* iv. 5. 41.—*At that time;* Jesus came to a city of Samaria which is called Sichar; near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her: Give me to drink. (For his disciples were gone into the city to buy meats.) Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered, and said to her: If thou didst know the gift of God, and who he is that saith to thee, Give me to drink; thou perhaps wouldst have asked of him, and he would have

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given thee living water. The woman saith to him, Sir, thou hast nothing wherein to draw, and the well is deep: from whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said to her: Whosoever drinketh of this water, shall thirst again: but he that shall drink of the water that I shall give him, shall not thirst for ever. But the water that I shall give him, shall become in him a fountain of water springing up into life everlasting. The woman saith to him: Sir, Give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her: Go, call thy husband, and come hither. The woman answered, and said: I have no husband. Jesus saith to her: Thou hast said well, I have no husband: for thou hast had five husbands: and he whom thou now hast, is not thy husband. This thou hast said truly. The woman saith to him: Sir: I perceive that thou art a prophet. Our fathers adored on this mountain, and you say, that at Jerusalem is the place where men must adore. Jesus saith to her: Woman, believe me, the hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father. You adore that which you know not; we adore that which we know: for salvation is of the Jews But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. God is a spirit, and they that adore him, must adore him in spirit and in truth. The woman saith to him: I know that the Messias cometh (who is called Christ) therefore when he is come, he will tell us all things. Jesus saith to her: I am he, who am speaking with thee. And immediately his disciples came: and they wondered that he talked with the woman. Yet no man said: What seekest thou, or why talkest

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thou with her? The woman therefore left her water-pot, and went her way into the city, and saith to the men there: Come, and see a man who hath told me all things whatsoever I have done. Is not he the Christ? They went therefore out of the city, and came unto him. In the mean time the disciples prayed him, saying: Rabbi, eat. But he said to them: I have meat to eat which you know not of. The disciples therefore said one to another: Hath any man brought him to eat? Jesus saith to them: My meat is to do the will of him that sent me, that I may perfect his work. Do not you say, there are yet four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth, receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth may rejoice together. For in this is that saying true: that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours. Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: he told me all things whatsoever I have done. So when the Samaritans were come to him, they desired him that he would tarry there. And he abode there two days. And many more believed in him because of his own word. And they said to the woman: We now believe, not for thy saying: for we ourselves have seen him, and know that he is indeed the Saviour of the world.

OFFERT. *Ps.* v.—Hearken to the voice of my prayer, O my King and my God: for to thee will I pray O Lord.

SECRET. We beseech thee, O Lord, mercifully regard the offerings we consecrate to thee, so that they may become acceptable to thee, and always advance our salvation. Thro'.

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COMM. *John* iv.—He who shall drink the water which I shall give him, saith the Lord, it shall become in him a fountain of water springing up to eternal life.

P. COMM. *Hujus.*—May the receiving of this sacrament, O Lord, cleanse us from sin, and bring us to the kingdom of heaven. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Præsta.*—Grant we beseech thee, O Almighty God, that we who confide in thy protection, may, thro' thy grace, overcome all the enemies of our salvation. Thro'.

SATURDAY.

INTROIT. *Ps.* v. — Give ear, O Lord, to my words, understand my cry: hearken to the voice of my prayer, O my King and my God. *Ps.* For to thee, will I pray: O Lord, in the morning thou shalt hear my voice. *V.* Glory.

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that they who mortify themselves by abstinence from food, may, by observing thy holy law, also fast from all sin. Thro'.

LESSON. *Dan.* xiii. 1. 62. — *In those days:* There was a man that dwelt in Babylon, and his name was Joakim: and he took a wife whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God. For her parents being just, had instructed their daughter according to the law of Moses. Now Joakim was very rich, and had an orchard near his house; and the Jews resorted to him, because he was the most honourable of them all. And there were two of the ancients of the people appointed judges that year, of whom the Lord said: Iniquity came out from Babylon from the ancient judges, that seemed to govern the people. These men frequented the house of Joakim, and all that had any matters of

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judgment came to them. And when the people departed away at noon, Susanna went in, and walked in her husband's orchard. And the old men saw her going in every day, and walking: and they were inflamed with lust towards her: and they perverted their own mind, and turned away their eyes that they might not look unto heaven, nor remember just judgments. So they were both wounded with the love of her, yet they did not make known their grief one to the other: for they were ashamed to declare to one another their lust, being desirous to have to do with her: and they watched carefully every day to see her. And one said to the other: Let us now go home, for it is dinner time. So going out they departed one from another. And turning back again, they came both to the same place: and asking one another the cause, they acknowledged their lust: and then they agreed together upon a time when they might find her alone. And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard: for it was hot weather And there was nobody there, but the two old men that had hid themselves and were considering her. So she said to the maids: Bring me oil, and washing balls, and shut the doors of the orchard, that I may wash me. And they did as she bade them: and they shut the doors of the orchard, and went out by a back door to fetch what she had commanded them, and they knew not that the elders were hid within. Now when the maids were gone forth, the two elders arose, and ran to her, and said: Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee, wherefore consent to us, and lie with us. But if thou wilt not, we will bear witness against thee, that a young man was with thee, and there-

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fore thou didst send away thy maids from thee. Susanna sighed, and said: I am straitened on every side: for if I do this thing, it is death to me: and if I do it not, I shall not escape your hands. But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord. With that Susanna cried out with a loud voice: and the elders also cried out against her. And one of them ran to the door of the orchard, and opened it. So when the servants of the house heard the cry in the orchard, they rushed in by the back door, to see what was the matter. But after the old men had spoken, the servants were greatly ashamed, for never had there been any such word said of Susanna. And on the next day, when the people were come to Joakim her husband, the two elders also came, full of their wicked device against Susanna, to put her to death. And they said before the people: Send to Susanna, daughter of Helcias, the wife of Joakim. And they presently sent. And she came with her parents, and children, and all her kindred. Now Susanna was exceeding delicate, and beautiful to behold. But those wicked men commanded that her face should be uncovered (for she was covered) that so at least they might be satisfied with her beauty. Therefore her friends and all her acquaintance wept. But the two elders, rising up in the midst of the people, laid their hands upon her head. And she weeping looked up to heaven, for her heart had confidence in the Lord. And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her. Then a young man that was there hid, came to her, and lay with her. But we that were in the corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together. And as for him we could not take him, because he was stronger than we, and opening the doors he leaped

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out but having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses. The multitude believed them, as being the elders and judges of the people, and they condemned her to death. Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass, thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of these things, which these men have maliciously forged against me. And the Lord heard her voice. And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel: and he cried out with a loud voice: I am clear from the blood of this woman. Then all the people turning towards him, said: What meaneth this word that thou hast spoken? But he standing in the midst of them said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, ye have condemned a daughter of Israel? Return to judgment, for they have borne false witness against her. So all the people turned again in haste, and the old men said to him: Come and sit thou down among us, and shew it us: seeing God hath given thee the honour of old age. And Daniel said to the people. Separate these two far from one another, and I will examine them. So when they were put asunder one from the other, he called one of them and said to him: O thou that art grown old in evil days, now are thy sins come out which thou hast committed before: in judging unjust judgments, oppressing the innocent, and letting the guilty go free, whereas the Lord saith: the innocent and the just thou shalt not kill. Now then, if thou sawest her, tell me under what tree thou sawest them conversing together. He said: under a mastick tree. And Daniel

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said: Well hast thou lied against thy own head for behold the angel of God having received the sentence of him, shall cut thee in two. And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan, and not of Juda, beauty hath deceived thee and lust hath perverted thy heart: thus did you do as to the daughters of Israel, and they for fear conversed with you; but a daughter of Juda would not abide your wickedness. Now, therefore, tell me under what tree didst thou take them conversing together? And he answered: under a holm tree. And Daniel said to him: Well hast thou also lied against thy own head; for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy thee. With that all the assembly cried out with a loud voice, and they blessed God, who saveth them that trust in him. And they rose up against the two elders (for Daniel had convicted them of false witness by their own mouth) and they did to them as they had maliciously dealt against their neighbour, to fulfil the law of Moses: and they put them to death, and innocent blood was saved in that day.

GRAD. *Ps.* xxii.—Though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me, O Lord. *V.* Thy rod and thy staff, they have comforted me.

GOSPEL. *John* viii. 1. 11.—*At that time:* Jesus went to mount Olivet. And early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them. And the Scribes and Pharisees brings unto him a woman taken in adultery; and they set her in the midst, and said to him: Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest thou? And this they said tempting him, that they might accuse him. But Jesus bowing himself

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down, wrote with his finger on the ground. When therefore they continued asking him, he lifted up himself, and said to them: He that is without sin among you, let him first cast a stone at her. And again stooping down, he wrote on the ground. But they hearing this, went out one by one, beginning at the eldest, and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee? Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

OFFERT. *Ps.* cxviii.—Direct my steps according to thy word, that no injustice may reign in me, O Lord.

SECRET. Grant, we beseech thee, O Almighty God, that the offering of this sacrifice may cleanse and protect our frail nature from all evil.

COMM. *John* viii.—Woman, hath no man condemned thee? No man, Lord. Neither will I condemn thee. Now sin no more.

P. COMM. *Quæsumus.*—We beseech thee, O Almighty God, that we may be reckoned among his members, whose body and blood we partake of. Who livest, &c.

Let us pray. Bow down your heads to God.

PRAYER. *Prætende.*—Stretch forth, O Lord, over thy people, the right hand of thy heavenly aid, that they may seek thee with their whole heart, and mercifully obtain what they ask for as they ought. Thro'.

IV. SUNDAY IN LENT.

IN the Mass of this day, the Church seems to forget the sentiments of penance with which she hath been occupied from the beginning of Lent. The reason whereof is, that formerly such as were to receive baptism at Easter, were enregistered, after having been examined this week: She also saw the time now

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approaching for the reconciliation of the penitents whom she had subjected to public penance on Ash Wednesday. The future birth, therefore, of those who were judged worthy of the grace of baptism; and the resurrection to a new life of several of her children, who, after having gone astray, return to God by a sincere conversion, is this day the subject of her joy.

INTROIT. *Is.* lxvi. *Ps.* cxxi.

REjoice, Jerusalem, and meet together all you who love her: rejoice exceedingly, you who have been in sorrow, that you may leap for joy, and be satiated with comfort from her breasts.

Ps. I rejoiced at the things that were said to me: we shall go into the house of the Lord.

V. Glory.

LÆtare, Jerusalem, et conventum facite omnes qui diligitis eam: gaudete cum lætitia, qui in tristitia fuistis, ut exultetis, et satiemini ab uberibus consolationis vestræ.

Ps. cxxi. *Lætatus sum in his quæ dicta sunt mihi: in domum Domini ibimus.*

V. *Gloria.*

COLLECT. *Concede.*—Grant, we beseech thee, O Almighty God, that we, who are justly afflicted according to our demerits, may be relieved by thy comforting grace. Thro'.

EPISTLE. *Gal.* iv. 22. 31.—*Brethren:* It is written that Abraham had two sons: the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman, was born according to the flesh: but he by the free-woman, was by promise. Which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage; which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem, which is above, is free; which is our mother. For it is written: "Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not:

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for many are the children of the desolate, more than of her that hath a husband." Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born according to the flesh, persecuted him that was after the spirit: so also it is now. But what saith the scripture? "Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman." So then, brethren, we are not children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

GRAD. *Ps.* cxxi.—I rejoiced at the things that were said to me; we shall go into the house of the Lord.

V. Let peace be in thy strength, and abundance in thy towers.

TRACT. *Ps.* cxxiv.—*Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat in Jerusalem.* They that trust in the Lord, shall be as mount Sion: he shall not be moved forever that dwelleth in Jerusalem. V. Mountains are round about it; so the Lord is round about his people from henceforth now and for ever.

GOSPEL. *John.* vi. 1. 15.—*At that time:* Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat? And this he said to try him: for he himself knew what he would do. Philip answered him Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter,

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saith to him: There is a boy here that hath five barley loaves, and two fishes; but what are they among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were sat down. In like manner also of the fishes, as much as they would, and when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now these men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone. CREDO.

OFFERT. *Ps.* cxxxiv.—Praise ye the Lord, for he is good: sing ye to his name, for it is sweet: what he pleased he hath done, in heaven and on earth.

SECRET. We beseech thee, O Lord, mercifully regard this present sacrifice, that it may both increase our devotion, and advance our salvation. Thro'.

COMMUNION. *Ps.* cxxi.—Jerusalem, which is built as a city, which is compact together: for thither did the tribes go up, the tribes of the Lord; to praise thy name, O Lord.

P. COMM. *Da nobis.*—Grant, we beseech thee, O merciful God, that we may sincerely respect, and receive with faith thy holy mysteries, with which thou daily feedest us.

MONDAY.

INTROIT. *Ps.* liii.—Save me, O God, by thy name, and judge me in thy strength: O God, hear

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my prayer; give ear to the words of my mouth *Ps.* For strangers have risen up against me; and the mighty have sought after my soul. *V.* Glory.

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that we, who annually celebrate this holy fast, may be well pleasing to thee both in body and mind. Thro'.

LESSON. 3 *Kings* i. 16. 28.—*In those days:* Two women that were harlots, came to king Solomon, and stood before him: and one of them said: I beseech thee, my Lord, I and this woman dwelt in one house, and I was delivered of a child with her in the chamber. And the third day after that I was delivered, she also was delivered; and we were together and no other person with us in the house, only we two. And this woman's child died in the night. For in her sleep she overlaid him. And rising in the dead time of the night, she took my child from my side, while thy handmaid was asleep, and laid it in her bosom: and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead; but considering him more diligently when it was clear day, I found that it was not mine which I bore. And the other woman answered: It is not so as thou sayest, but thy child is dead, and mine is alive. On the contrary she said: Thou liest: for my child liveth, and thy child is dead. And in this manner they strove before the king. Then saith the king: The one saith, my child is alive, and thy child is dead. And the other answereth, Nay, but thy child is dead, and mine liveth. The king therefore said: Bring me a sword. And when they had brought a sword before the king, divide, said he, the living child in two, and give half to the one, and half to the other. But the woman, whose child was alive, said to the king (for her bowels were moved upon her child), I beseech thee, my Lord, give her the

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child alive and do not kill it. But the other said: Let it be neither mine nor thine, but divide it. The king answered and said: Give the living child to this woman, and let it not be killed, for she is the mother thereof. And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

GRAD. *Ps.* xxx.—Be thou unto me a God, a protector, and a house of refuge to save me. *V. Ps.* lxx. In thee, O God, have I hoped: O Lord, let me never be confounded.

* TRACT. *Ps.* cii.—Deal not, *p.* 117.

GOSPEL. *John* ii. 13. 25.—*At that time:* The pasch of the Jews was at hand, and Jesus went up to Jerusalem, and he found in the temple them that sold oxen, and sheep, and doves, and the changers of money sitting. And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. And he said to them that sold doves: Take these things hence, and make not the house of my Father a house of traffic. And his disciples remembered that it was written: "The zeal of thy house hath eaten me up." Then the Jews answered, and said to him: What sign dost thou shew us seeing thou dost these things? Jesus answered, and said to them: Destroy this temple, and in three days I will raise it up. The Jews then said: Six and forty years was this temple in building, and wilt thou raise it in three days? But he spoke of the temple of his body. When therefore he was risen again from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that Jesus had said. Now when he was at Jerusalem, at the pasch, upon the festival day, many believed in his name, seeing his signs

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which he did. But Jesus did not trust himself to them, because he knew all men, and because he needed not that any should give testimony of man, for he knew what was in man.

OFFERT. *Ps.* xcix.—Sing joyfully to God, all the earth; serve the Lord with gladness; come before his presence with exceeding great joy, for he the Lord himself is God.

SECRET. May the sacrifice we have offered thee, O Lord, always give us life, and defend us. Thro'.

COMM. *Ps.* xviii.—From my secret sins cleanse me, O Lord, and from those of others: spare thy servant.

P. COMM. *Sumptis.*—May the receiving of these saving mysteries, we beseech thee, O Lord, advance our eternal redemption. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Deprecationem.*—We beseech thee, O Lord, hear our prayer, and grant us thy protection, as it is thou who inspirest us to ask it. Thro'.

TUESDAY.

INTROIT. *Ps.* liv.—Hear, O God, my prayer, and despise not my supplication: be attentive to me and hear me. *Ps.* I am grieved in my exercise; and troubled at the voice of the enemy, and at the tribulation of the sinner. *V.* Glory.

COLLECT. *Sacræ.*—We beseech thee, O Lord, that the holy fast we observe may be to our improvement in holy conversation, and draw down upon us the constant succours of thy mercy. Thro'.

LESSON. *Exod.* xxxii. 7. 14.—*In those days.* The Lord spoke to Moses, saying: Go, get thee down: thy people, which thou hast brought out of the land of Egypt, hath sinned. They have quickly strayed from the way which thou didst shew them, and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have

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said: These are thy gods, O Israel, that have brought thee out of the land of Egypt. And again the Lord said to Moses: I see that this people is stiff-necked: let me alone, that my wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation. But Moses besought the Lord his God, saying: Why, O Lord, is thy indignation enkindled against thy people, whom thou hast brought out of the land of Egypt, with great power, and with a mighty hand? Let not the Egyptians say, I beseech thee: He craftily brought them out, that he might kill them in the mountains, and destroy them from the earth: let thy anger cease, and be appeased upon the wickedness of thy people. Remember Abraham, Isaac, and Israel thy servants, to whom thou sworest by thy own self, saying: I will multiply your seed as the stars of heaven: and this whole land that I have spoken of, I will give to your seed, and you shall possess it for ever. And the Lord was appeased from doing the evil which he had spoken against his people.

GRAD. *Ps.* xliii.—Arise, O Lord, help us, and redeem us for thy name's sake. *V.* We have heard, O God, with our ears; our fathers have declared to us the work thou hast wrought in their days; in the days of old.

GOSPEL. *John* vii. 14. 31.—*At that time:* About the midst of the feast, Jesus went up into the temple and taught. And the Jews wondered, saying: How doth this man know letters, having never learned? Jesus answered them, and said: My doctrine is not mine, but his that sent me. If any man will do the will of him, he shall know of the doctrine whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law? and yet

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none of you keepeth the law. Why seek you to kill me? The multitude answered and said: Thou hast a devil: Who seeketh to kill thee? Jesus answered, and said to them: One work I have done: and you all wonder: therefore Moses gave you circumcision: (not because it is of Moses, but of the fathers,) and on the Sabbath-day you circumcise a man. If a man receive circumcision on the Sabbath-day, that the law of Moses may not be broken; are you angry at me, because I have healed the whole man on the Sabbath-day? Judge not according to the appearance, but judge just judgment. Some therefore of Jerusalem said: Is not this he whom they seek to kill? And behold he speaketh openly, and they say nothing to him. Have the rulers known for a truth that this is the Christ? But we know this man whence he is; but when the Christ cometh, no man knoweth whence he is. Jesus therefore cried out in the temple, teaching and saying: You both know me, and you know whence I am: and I am not come of myself; but he that sent me is true, whom you know not, I know him, because I am from him, and he hath sent me. They sought therefore to apprehend him: and no man laid hands on him, because his hour was not yet come. But of the people many believed in him.

OFFERT. *Ps.* xxxix.—With expectation I have waited for the Lord, and he hath looked upon me: and he heard my prayer; and hath put into my mouth a new canticle, a hymn to our God.

SECRET. May this offering, O Lord, we beseech thee, cleanse away our sins: and sanctify both the bodies and souls of thy servants for worthily celebrating this sacrifice. Thro'.

COMM. *Ps.* xix.—We will rejoice in thy salvation: and in the name of the Lord our God we shall be exalted.

P. COMM. *Hujus nos.*—May the receiving of

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this sacrament, O Lord, purify us from sin. and bring us to the kingdom of heaven. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Miserere.*—Take compassion, O Lord, on thy people: and mercifully refresh them labouring under continual tribulations. Thro'.

WEDNESDAY.

INTROIT. *Ezech.* xxxvi.—When I shall have been sanctified amongst you, I will gather you from all nations: and I will pour upon you clean water, and you shall be cleansed from all your sins; and I will give you a new spirit. *Ps.* xxxiii. I will bless the Lord at all times: his praise shall be always in my mouth. *V.* Glory.

Immediately after Kyrie eleison, &c. *is said:* Let us pray. Let us kneel down. R. Stand up again.

COLLECT. *Deus qui.*—O God, who givest to the righteous the reward of their good works, and by fasting, pardon to sinners; have mercy on thy suppliants, that the acknowledgment of our guilt may procure us the remission of our sins. Thro'.

LESSON. *Ezech.* xxxvi. 23. 28.—*Thus saith the Lord God:* I will sanctify my great name, which was profaned among the Gentiles, which you have profaned in the midst of them: that the Gentiles may know that I am the Lord, saith the Lord of Hosts, when I shall be sanctified in you before their eyes. For I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my spirit in the midst of you, and I will cause

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you to walk in my commandments, and to keep my judgments, and do them. And you shall dwell in the land which I gave to your fathers, and you shall be my people, and I will be your God, *saith the Almighty.*

GRAD. *Ps.* xxxiii. — Come, children, hearken to me; I will teach you the fear of the Lord. *V.* Come ye to him, and be enlightened: and your face shall not be confounded.

II. COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that the devotion, which makes us punish ourselves by this yearly fast, may also make us rejoice to the end that, suppressing in ourselves all earthly affections, we may more easily receive thy heavenly inspirations. Thro'.

II. LESSON. *Is.* 1. 16. 19.—*Thus saith the Lord God:* Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely, learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. And then come, and accuse me, saith the Lord: if your sins be as the scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool. If you be willing, and will hearken to me, you shall eat the good things of the land, *saith the Lord Almighty.*

GRAD. *Ps.* xxxii.—Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance. *V.* By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth.

*TRACT. *Ps.* cii.—Deal not, *p.* 117.

GOSPEL. *John* ix. 1. 38.—*At that time:* Jesus passing by, saw a man that was blind from his birth; and his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind? Jesus answered: Neither hath this

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man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, whilst it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went his way therefore, and washed, and he came seeing. The neighbours therefore, and they who had seen him before, that he was a beggar, said: Is not this he that sat and begged? Some said, This is he. But others said: No, but he is like him. But he said: I am he. They said therefore to him: How were thine eyes opened? He answered: That man that is called Jesus, made clay, and anointed mine eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see. And they said to him: Where is he? He saith: I know not. They bring him that had been blind to the Pharisees. Now it was the Sabbath, when Jesus made the clay, and opened his eyes. Again therefore the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see. Some therefore of the Pharisees said: this man is not of God who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them. They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: He is a prophet. The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying: Is this your son, who you say was born blind? How then doth he now see? His parents answered them, and

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said: We know that this is our son, and that he was born blind: but how he now seeth we know not: or who hath opened his eyes we know not: ask himself; he is of age; let him speak for himself. These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say: He is of age, ask him. They therefore called the man again that had been blind, and said to him: Give glory to God, We know that this man is a sinner. He said then to them: If he be a sinner, I know not: one thing I know, that whereas I was blind, now I see. Then they said to him: What did he to thee? How did he open thy eyes? He answered them: I have told you already, and you have heard: why would you hear it again: will you also become his disciples? They reviled him, therefore, and said: Be thou his disciple; but we are the disciples of Moses. We know that God spoke to Moses: but as to this man, we know not from whence he is. The man answered, and said to them: Why, herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes. Now we know that God doth not hear sinners; but if a man be a server of God, and doth his will, him he heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do any thing. They answered and said to him: Thou was wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said to him: Dost thou believe in the Son of God? He answered, and said: Who is he, Lord, that I may believe in him? And Jesus said to him: Thou hast both seen him: and it is he that talketh with thee

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And he said: I believe, Lord. And falling down, he adored him.

OFFERT. *Ps.* lxv.—O bless the Lord our God, ye Gentiles; and make the voice of his praise be received who hath set my soul to live: and hath not suffered my feet to be moved. Blessed be the Lord, who hath not turned away my prayer, nor his mercy from me.

SECRET. We humbly beseech thee, O Almighty God, that our sins may be cleansed away by this sacrifice: because then thou wilt bestow on us true health both of body and soul. Thro'.

COMM. *John* ix.—The Lord made clay of spittle, and anointed my eyes: and I went and washed and saw, and believed in God.

P. COMM. *Sacramenta.*—May the mysteries, O Lord our God, which we have received, both feed our souls and protect our bodies. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Pateant.*—May the ears of thy mercy, O Lord, be opened to the prayers of thy servants: and in order to obtain the effect of our petitions, grant we may ask what is pleasing to thee. Thro'.

THURSDAY.

INTROIT. *Ps.* civ.—Let the heart of them rejoice that seek the Lord: seek ye the Lord, and be strengthened: seek his face evermore. *Ps.* Praise the Lord, and call upon his name: publish his works among the Gentiles. *V.* Glory.

COLLECT. *Præsta, quæsumus.*—Grant, we beseech thee, O Almighty God, that the devotion, which makes us punish ourselves by this yearly fast, may also make us rejoice: to the end that, suppressing in ourselves all earthly affections, we may more easily receive thy heavenly inspirations. Thro'.

LESSON. 4 *Kings* iv. 25. 38.—*In those days.* A Sunamitess came to Eliseus on mount Carmel;

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and when the man of God saw her coming towards him, he said to Giezi his servant: Behold that Sunamitess. Go therefore to meet her, and say to her: Is all well with thee, and with thy husband, and with thy son? And she answered: Well. And when she came to the man of God to the mount, she caught hold on his feet: and Giezi came to remove her. And the man of God said: Let her alone, for her soul is in anguish, and the Lord hath hid it from me, and hath not told me. And she said to him: Did I ask a son of my Lord? Did I not say to thee: Do not deceive me? Then he said to Giezi: Gird up thy loins, and take up my staff in thy hand, and go. If any man meet thee, salute him not: and if any man salute thee, answer him not: and lay my staff upon the face of the child. But the mother of the child said: As the Lord liveth, and as my soul liveth, I will not leave thee. He arose, therefore, and followed her. But Giezi was gone before them and laid the staff upon the face of the child, and there was no voice nor sense: and he returned to meet him, and told him, saying: The child is not risen. Eliseus therefore went into the house, and behold the child lay dead on his bed. And going in he shut the door upon him, and upon the child, and prayed to the Lord. And he went up, and lay upon the child: and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him, and the child's flesh grew warm. Then he returned and walked in the house, once to and fro: and he went up and lay upon him: and the child gaped seven times, and opened his eyes. And he called Giezi, and said to him: Call this Sunamitess. And she being called went in to him. And he said: Take up thy son. She came and fell at his feet, and

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worshipped upon the ground, and took up her son, and went out. And Eliseus returned to Galgal.

GRAD. *Ps.* lxxiii.—Look down, O Lord, on thy covenant, and forget not for ever the souls of thy poor servants. *V.* Arise, O Lord, judge thy cause: remember the reproaches that are cast on hy servants.

GOSPEL. *Luke* vii. 11. 16.—*At that time;* Jesus went into a city called Naim: and there went with him his disciples, and a great multitude. And when he came nigh to the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said to her: Weep not. And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up amongst us, and God hath visited his people.

OFFERT. *Ps.* lxix.—Lord, make haste to help me: let all be put to shame, who design evil to thy servants.

SECRET. Purify us, O merciful God, that the prayers of thy Church, which are pleasing to thee, being accompanied with these offerings, may become more so by the purity of our minds. Thro'.

COMM. *Ps.* lxx.—Thy justice alone, O Lord, I will remember: thou, O God, hast instructed me from my youth: abandon me not, O God, in my old and decrepit age.

P. COMM. *Cœlestia.*—Let us not, we beseech thee, O Lord, receive, to our judgment, these heavenly gifts, which thou hast prepared as a remedy for thy faithful. Thro'.

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Let us pray. Bow down your heads to God.

PRAYER. *Populi.*—O God, the author and governor of thy people, deliver them from the sins, by which they are assaulted, that they may be always well pleasing in thy sight, and safe under thy protection. Thro'.

FRIDAY.

INTROIT. *Ps.* xviii.—The meditation of my heart is always in thy sight: O Lord, my helper and my redeemer. *Ps.* The heavens shew forth the glory of God, and the firmament declareth the work of his hands. *V.* Glory.

COLLECT. *Deus qui.*—O God, who by thy ineffable mysteries givest new life to the world; grant, we beseech thee, that thy Church may advance in the observance of thy eternal precepts, and never be destitute of thy temporal assistance. Thro'.

LESSON. 3 *Kings* xvii. 17. 24.—*In those days:* The son of the woman, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him. And she said to Elias: what have I to do with thee, thou man of God? Art thou come to me, that my iniquities should be remembered, and that thou shouldst kill my son? And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed. And he cried to the Lord and said: O Lord, my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son? And he stretched, and measured himself upon the child three times, and cried to the Lord and said: O Lord my God, let the soul of this child, I beseech thee, return into his body And the Lord heard the voice of Elias and the soul of the child return-

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ed unto him, and he revived. And Elias took the child, and brought him down from the upper cham ber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth. And the woman said to Elias: Now, by this I know thou art a man of God, and the word of the Lord in thy mouth is true.

GRAD. *Ps.* cxvii.—It is good to confide in the Lord rather than to have confidence in man. *V.* It is good to trust in the Lord, rather than to trust in princes.

* TRACT. *Ps.* cii.—Deal not, *p.* 117.

GOSPEL. *John* xi. 1. 45.—*At that time:* There was a certain man sick named Lazarus, of Bethania, of the town of Mary, and of Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick. And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When he had heard therefore that he was sick, he still remained in the same place two days Then after that he said to his disciples: Let us go into Judea again. The disciples say to him: Rabbi, the Jews but now sought to stone thee, and goest thou thither again? Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: but if he walk in the night he stumbleth. because the light is not in him. These things he said: and after that he said to them: Lazarus our friend sleepeth; but I go that I may awake him out of his sleep. His disciples therefore said: Lord, if he sleep he shall do well. But Jesus spoke of his death; and they thought that he spoke of the repose

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of sleep. Then therefore Jesus said to them plainly: Lazarus is dead; and I am glad for your sakes, that I was not there, that you may believe: but let us go to him. Thomas therefore, who is called Didymus, said to his fellow disciples. Let us also go, that we may die with him. Jesus therefore came, and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha, therefore, as soon as she heard that Jesus was come, went to meet him; but Mary sat at home. Martha, therefore said to Jesus: Lord, if thou hadst been here, my brother had not died; but now also I know, that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life; he that believeth in me, although he be dead, shall live: and every one that liveth, and believeth in me, shall not die for ever Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world. And when she had said these things, she went, and called her sister Mary secretly, saying: The Master is come, and calleth for thee. She, as soon as she heard this, riseth quickly, and cometh to him; for Jesus was not yet come into the town; but he was still in that place where Martha had met him. The Jews therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily, and went out, followed her saying: She goeth to the grave, to weep there. When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him; Lord, if thou hadst been here, my brother had not died.

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Jesus therefore, when he saw her weeping, and the Jews that were come with her, weeping, he groaned in the spirit, and troubled himself. And said: Where have you laid him? They say to him: Lord, come and see. And Jesus wept. The Jews therefore said: Behold how he loved him. But some of them said: Could not he, that opened the eyes of the man born blind, have caused that this man should not die? Jesus therefore again groaning in himself, cometh to the sepulchre; now it was a cave, and a stone was laid over it. Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to him: Lord, by this time he stinketh, for it is now the fourth day. Jesus saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God? They took therefore the stone away: And Jesus lifting up his eyes, said: Father, I give thee thanks that thou hast heard me. And I know that thou hearest me always, but because of the people who stand about have I said it, that they may believe that thou hast sent me. When he had said these things, he cried with a loud voice: Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding bands, and his face was bound about with a napkin. Jesus said to them: Loose him and let him go. Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

OFFERT. *Ps.* xvii.—Thou, O Lord, wilt save the humble people; but wilt bring down the eyes of the proud: for who is God, but thee, O Lord?

SECRET. May these offerings, we beseech thee, O Lord, purify us, and always render thee propitious. Thro'.

COMM. *John* xi.—The Lord seeing the sisters of Lazarus weeping at the grave, wept before the

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Jews, and cried out: Lazarus, come forth. And he who had been dead four days, came forth bound hands and feet.

P. COMM. *Hæc.*—May the receiving of this sacrament, we beseech thee, O Lord, ever free us from our sins, and protect us from all adversity Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Da nobis.*—Grant, we beseech thee, O Almighty God, that we, who are sensible of our own weakness, and confide in thy power, may always rejoice in the effects of thy goodness. Thro'.

SATURDAY.

INTROIT. *Is.* lv.—You that thirst, come to the waters, saith the Lord: and you that have no money, come and drink with joy. *Ps.* lxxvii. Attend, O my people, to my law: incline your ears to the words of my mouth. *V.* Glory.

COLLECT. *Fiat Domine.*—Grant us, O Lord, we beseech thee, an increase of devotion: for then only will our fasts avail us, when they are well pleasing to thy goodness. Thro'.

LESSON. *Is.* xlix. 8. 15.—*Thus saith the Lord:* In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed; that thou mightest say to them that are bound: Come forth: and to them that are in darkness: Shew yourselves. They shall feed in the ways, and their pastures shall be in every plain. They shall not hunger nor thirst, neither shall the heat nor the sun strike them; for he that is merciful to them shall be their shepherd, and at the fountains of waters he shall give them drink. And I will

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make all my mountains a way, and my paths shall be exalted. Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country. Give praise, O ye heavens, and rejoice, O earth, ye mountains give praise with jubilation; because the Lord hath comforted his people, and will have mercy on his poor ones. And Sion said: The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, ye. will I not forget thee, *saith the Lord Almighty.*

GRAD. *Ps.* x.—To thee, O Lord, is the poor man left; thou wilt be the helper of the orphan. *V.* Why, O Lord, hast thou retired afar off? Why dost thou despise us in our wants and affliction? Whilst the wicked man is proud, the poor man is set on fire.

GOSPEL. *John* viii. 12. 20.—*At that time: Jesus spoke to the multitude of the Jews*, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. The Pharisees therefore said to him: Thou givest testimony of thyself: thy testimony is not true Jesus answered, and said to them: Although I give testimony of myself, my testimony is true; for I know whence I came, and whither I go: but you know not whence I come, or whither I go. You judge according to the flesh: I judge not any man. And if I do judge, my judgment is true: because I am not alone; but I and the father that sent me. And in your law it is written, that the testimony of two men is true. I am one that give testimony of myself: and the Father that sent me, giveth testimony of me. They said therefore to him: Where is thy father? Jesus answered: Neither me do you know, nor my Father: if you did know me, perhaps you would know my Father also. These words Jesus spoke in the treasury, teaching in the temple: and

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no man laid hands on him, because his hour was not yet come.

OFFERT. *Ps.* xvii.—The Lord is my firmament, my refuge, and my deliverer: and in him will I hope.

SECRET. Be appeased, O Lord, we beseech thee, with these our offerings; and, in thy mercy, compel our will, even when it rebelleth, to submit to thee. Thro'.

COMM. *Ps.* xxii.—The Lord ruleth me: and I shall want nothing, he hath set me in a place of pasture; he hath brought me up on the water of refreshment.

P. COMM. *Tua nos.*—May thy sacred mysteries, O Lord, we beseech thee, purify us, and, by their efficacy, make us well pleasing to thee. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Deus qui.*—O God, who choosest rather to shew mercy, than to be angry with those that hope in thee: grant we may worthily lament the evil we have committed, that so we may find the favour of thy comfort. Thro'.

PASSION SUNDAY.

THE two last weeks of Lent are, in a particular manner, consecrated to the Passion of Jesus Christ. And although that upon which we are now entering, be only a preparation to the following, and the Church represents therein other objects to our thoughts, the passion of Christ is nevertheless often referred to, for which reason this day is called PASSION-SUNDAY.

The Psalm *Judica*, as well as the *Gloria Patri*, at the Introit, is omitted; and those who have written on the Liturgy, assert this to be agreeable to the ancient practice. They further in general observe, that the particular ceremonies of these two last weeks, but more especially of the three last days in Lent, are venerable remains of ancient usages.

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INTROIT. *Ps.* xlii.

JUDGE me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man: for thou art my God and my strength. *Ps.* Send forth thy light and thy truth: for they have conducted me, and brought me to thy holy mount, and into thy tabernacles. Judge me, &c.

JUDICA me, Deus, et discerne causam meam de gente non sancta. Ab homine iniquo et doloso eripe me: quia, tu es Deus meus, et fortitudo mea.

Ps. *Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua. Judica me &c.*

Gloria Patri *is omitted till* Easter.

COLLECT. *Quæsumus.*—Mercifully look down on thy people, we beseech thee, O Almighty God, that, by thy bounty and protection, they may be governed and guarded both in body and soul. Thro'.

EPISTLE. *Heb.* ix. 11. 15.—*Brethren:* Christ being come an high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation: neither by the blood of goats, or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ (who by the Holy Ghost offered himself unspotted unto God) cleanse our conscience from dead works to serve the living God? And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions which were under the former testa-

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ment, they that are called may receive the promise of eternal inheritance.

GRAD. *Ps.* cxlii.—Deliver me, O Lord, from my enemies; teach me to do thy will. *Ps.* xvii. Thou, O Lord, art my deliverer from the enraged Gentiles: thou wilt put me out of the reach of those that assault me: and thou wilt rescue me from the unrighteous man.

* TRACT. *Ps.* cxxviii.—*Sæpe expugnaverunt me a juventute mea.* Many a time have they fought against me from my youth. *V.* Let Israel now say: They have often attacked me from my youth. *V.* But they could not prevail over me: the wicked have wrought upon my back. *V.* They have lengthened their iniquity: the Lord, who is just, will cut the necks of sinners.

GOSPEL. *John* viii. 46. 59.—*At that time:* Jesus said to the multitude of the Jews: Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not because you are not of God. The Jews therefore answered; and said to him: Do not we say well that thou art a Samaritan and hast a devil? Jesus answered, I have not a devil: but I honour my Father, and you have dishonoured me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our Father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom

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you say that he is your God. And you have not known him, but I know him. And if I should say that I know him not, I should be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day he saw it, and was glad. The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

OFFERT. *Ps.* cxviii.—I will praise thee, O Lord, with my whole heart: reward thy servant: I shall live, and keep thy commandments: save me according to thy word, O Lord.

SECRET. May these offerings, O Lord, both loosen the bonds of our wickedness, and obtain for us the gifts of thy mercy. Thro'.

Preface. **Qui salutem humani generis*, p. xxx.

COMM. This is the body which shall be delivered up for you: this is the cup of the new covenant in my blood, saith the Lord. As often as you receive them do it in remembrance of me.

P. COMM. *Adesto.*—Help us, O Lord our God, and forever protect those whom thou hast refreshed with thy sacred mysteries. Thro'.

MONDAY.

INTROIT. *Ps.* lv.—Have mercy on me, O Lord, for man hath trodden me under foot: all the day long he hath afflicted me fighting against me. *Ps.* My enemies have trodden on me all the day long, for they are many that make war against me. Have mercy, &c. to *Ps.*

COLLECT. *Sanctifica.*—Sanctify, O Lord, we beseech thee, our fasts, and mercifully grant us the pardon of all our sins. Thro'.

LESSON. *Jonas* iii. 1. 10.—*In those days:* The

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word of the Lord came to Jonas the second time, saying. Arise and go to Ninive the great city: and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive according to the word of the Lord: now Ninive was a great city of three days journey. And Jonas began to enter into the city one day's journey: and he cried and said: Yet forty days and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the King of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste any thing: let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn, and forgive: and will turn away from his fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way: and the Lord our God had mercy on the people.

GRAD. *Ps.* liii.—O God, hear my prayer: give ear to the words of my mouth. *V.* Save me, O God, by thy name, and rescue me by thy might.

* TRACT. *Ps.* cii.—Deal not, *p.* 117.

GOSPEL. *John* vii. 32. 39.—*At that time:* The rulers and Pharisees sent ministers to apprehend Jesus. Jesus therefore said to them: Yet a little while I am with you: and *then* I go to him that sent me. You shall seek me, and shall not find me and where I am, *thither* you cannot come. The Jews therefore, said among themselves: Whither

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will he go, that we shall not find him? will he go to the dispersed among the Gentiles, and teach the Gentiles? What is this saying that he hath said: You shall seek me, and shall not find me; and where I am you cannot come? And on the last *and* great day of the festival, Jesus stood and cried, saying: if any man thirst, let him come to me, and drink. He that believeth in me, as the scripture saith, "Out of his belly shall flow rivers of living water." Now this he said of the Spirit which they should receive who believed in him.

OFFERT. *Ps.* vi.—Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

SECRET. Grant us, O Lord our God, that the sacrifice of our salvation may both cleanse us from our sins, and appease thy Majesty. Thro'.

COMM. *Ps.* xxiii.—The Lord of Hosts, he is the King of Glory.

P. COMM. *Sacramenti.*—May the participation, O Lord, we beseech thee, of this saving sacrifice both cleanse us and heal us. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Da quæsumus.*—Grant, O Lord, we beseech thee, to thy people health both of body and mind, that being constant in the practice of good works, they may always be safe under thy protection. Thro'.

TUESDAY.

INTROIT. *Ps.* xxvi.—Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord. *Ps.* The Lord is my light and my salvation, whom shall I fear?

COLLECT. *Nostra.*—May our fast, O Lord, we beseech thee, be acceptable to thee, and, having purified us from sin, make us worthy of thy grace, and procure us everlasting remedies. Thro'.

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LESSON. *Dan.* xiv. 27. 42.—*In those days:* The people of Babylon gathered together against the king, and said to him: Deliver up to us Daniel, who hath destroyed Bel, and killed the Dragon, otherwise we will destroy thee and thy house. And the king saw that they pressed upon him violently: and being constrained by necessity, he delivered Daniel to them. And they cast him into the den of lions, and he was there six days. And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them, to the intent that they might devour Daniel. Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl; and was going into the field to carry it to the reapers. And the angel of the Lord said to Habacuc: Carry the dinner which thou hast, into Babylon to Daniel, who is in the lions' den. And Habacuc said: Lord, I never saw Babylon, nor do I know the den. And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon over the den in the force of his spirit. And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee. And Daniel said: Thou hast remembered me, O God, and thou hast not forsaken them that love thee. And Daniel arose and ate. And the angel of the Lord presently set Habacuc again in his own place. And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions. And the king cried out with a loud voice, saying: Great art thou, O Lord, the God of Daniel. And he drew him out of the lions' den. But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him. Then the King said: Let al

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whole earth fear the God of
Saviour, working signs and
who hath delivered Daniel

udge my cause, O Lord, and
wicked and deceitful man.
and thy truth; for they have
t me up to thy holy mount.
. 1. 13.—*At that time:* Jesus
he would not walk in Judea:
it to kill him. Now the Jews
s at hand. And his brethren
om hence, and go into Judea;
ay see thy works which thou
man that doth any thing in
seeketh to be known openly;
manifest thyself to the world.
thren believe in him. Then
y time is not yet come; but
dy. The world cannot hate
because I give testimony of
eof are evil. Go you up to
o not up to this festival day:
accomplished. When he had
imself staid in Galilee. But
gone up, then he also went
nly, but as it were in secret.
ught him on the festival day,
? And there was much mur-
ltitude concerning him. For
ood man. And others said:
e people. Yet no man spoke
of the Jews.
Let all, who know thy name,
for thou forsakest not those
to the Lord, who dwelleth in
orgot the prayer of the poor

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SECRET. The sacrifices we beg to be offered to thee, O Lord, are such tokens of temporal comfort, that we cannot despair of thy eternal promises Thro'.

COMM. *Ps.* xxiv.—Deliver me, O God of Israel, from all my distress.

P. COMM. *Da nobis.*—Grant, we beseech thee, O Almighty God, that as we daily celebrate these divine mysteries, we may be made worthy of the rewards of heaven. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Da nobis.*—Grant us, O Lord, we beseech thee, perseverance in thy service; that in our days thy faithful may increase both in number and goodness. Thro'.

WEDNESDAY.

INTROIT. *Ps.* xvii.—O my deliverer from the angry Gentiles, thou wilt place me out of the reach of those that assault me: thou, O Lord, wilt rescue me from the unrighteous man. *Ps.* I will love thee, O Lord, my strength: the Lord is my support, my refuge, and my deliverer.

COLLECT. *Sanctificato.*—Enlighten, O God of mercy, the hearts of thy people by means of this holy fast; and since all our devotion is the effect of thy bounty, mercifully hear the petitions we make. Thro'.

LESSON. *Lev.* xix. 10. 19.—*In those days:* The Lord spake to Moses, saying: Speak to all the assembly of the children of Israel, and thou shalt say to them: I am the Lord your God. You shall not steal. You shall not lie: neither shall any man deceive his neighbour. Thou shalt not swear falsely by my name, nor profane the name of thy God. I am the Lord. Thou shalt not calumniate thy neighbour, nor oppress him by violence. The wages of him that has been hired by thee, shall not abide with

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thee until the morning. Thou shalt not speak evil of the deaf, nor put a stumbling block before the blind: but thou shalt fear the Lord thy God, because I am the Lord. Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honour the countenance of the mighty. *But* judge thy neighbour according to justice. Thou shall not be a detracter nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbour. I am the Lord. Thou shalt not hate thy brother in thy heart, but reprove him openly, lest thou incur sin through him. Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord. Keep ye my laws, *for I am the Lord your God.*

GRAD. *Ps.* xxix.—I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me. *V.* O Lord my God, I have cried to thee, and thou hast healed me. Thou hast brought forth, O Lord, my soul from hell, and thou hast saved me from them that go down into the pit.

* TRACT. *Ps.* cii.—Deal not, *p.* 117.

GOSPEL. *John* x. 22. 38.—*At that time*: It was the feast of the dedication at Jerusalem: and it was winter. And Jesus walked in the temple in Solomon's porch, the Jews therefore came round about him, and said to him: How long dost thou hold our souls in suspense? if thou be the Christ tell us plainly. Jesus answered them: I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me: but you do not believe, because you are not of my sheep. My sheep hear my voice: and I know them, and they follow me: and I give them eternal life; and they shall not perish for ever, and no man shall pluck them out of my hand. That which my Father hath given me, is greater than all: and no man

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can snatch *them* out of the hand of my Father. I and the Father are one. The Jews then took up stones to stone him. Jesus answered them: Many good works I have shewed you from my Father; for which of those works do you stone me? The Jews answered him: For a good work we stone thee not, but for blasphemy: and because that thou being a man, makest thyself God. Jesus answered them: Is it not written in your law: *I said, you are Gods?* If he called them gods, to whom the word of God was spoken, and the scripture cannot be broken; do you say of him, whom the Father hath sanctified and sent into the world: Thou blasphemest: because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do: though you will not believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.

OFFERT. *Ps.* lviii.—Deliver me, from my enemies, O my God; and defend me, O Lord, from them that rise up against me.

SECRET. Grant, O merciful God, that we may offer thee, with a sincere heart, this sacrifice of propitiation and praise. Thro'.

COMM. *Ps.* xxv.—I will wash my hands with the innocent: and will compass thy altar, O Lord, that I may hear the voice of *thy* praise: and publish all thy wonderful works.

P. COMM. *Cœlestis.*—Having received thy heavenly gift, we humbly beseech thee, O Almighty God, that it may produce in us the effect of the sacrament, and procure our salvation. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Adesto.*—Hear our prayers and entreaties, O Almighty God, and grant that those to whom thou givest hopes of thy mercy, may experience the effects of thy usual clemency. Thro'.

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THURSDAY.

INTROIT. *Dan.* iii.—All thou hast done for us, O Lord, thou hast done with great justice; because we have sinned against thee, and have not obeyed thy commandments: but do thou make thy name glorious, and deal with us according to the multitude of thy mercies. *Ps.* cxviii.—Blessed are the undefiled in the way, who walk in the law of the Lord.

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that the dignity of human nature, which hath been wounded by excess, may be cured by the practice of healing temperance. Thro'.

LESSON. *Dan.* iii. 34. 45.—*In those days:* Azarias prayed to the Lord, saying: Deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant: and take not away thy mercy from us, for the sake of Abraham thy beloved, and Isaac thy servant, and Israel thy holy one: to whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea shore. For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first-fruits before thee. That we may find thy mercy: nevertheless in a contrite heart and humble spirit let us be accepted. As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day that it may please thee: for there is no confusion to them that trust in thee. And now we follow thee with all our heart, and we fear thee, and seek thy face. Put us not to confusion, but deal with us according to thy meekness, and according to the multitude of thy mercies. And deliver us according to thy wonderful works, and give glory to thy name. O

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Lord: and let all them be confounded that shew evils to thy servants, let them be confounded in all thy might, and let their strength be broken: and let them know that thou art the Lord, the only God, and glorious over all the world. *O Lord our God.*

GRAD. *Ps.* xcv.—Bring up sacrifices, and come into his courts; adore ye the Lord in his holy court. *V. Ps.* xxviii. The Lord will discover the thick woods; and in his Temple all shall speak his glory.

GOSPEL. *Luke* vii. 36. 50.—*At that time:* One of the Pharisees desired him to eat with him And he went into the house of the Pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment: and standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the Pharisee, who had invited him, seeing it, spoke within himself saying: This man, if he were a prophet, would know surely who and what manner of woman this is that touched him, that she is a sinner. And Jesus answering, said to him, Simon, I have somewhat to say to thee. But he said: Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly. And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou

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didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her: Thy sins are forgiven thee. And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also? And he said to the woman: Thy faith hath made thee safe, go in peace.

OFFERT. *Ps* cxxxvi.—Upon the rivers of Babylon there we sat, and wept, when we remembered thee, O Sion.

SECRET. O Lord our God, who hast appointed the offerings to be consecrated to thee, to consist chiefly of those creatures, which thou createdst for the support of our weakness: grant, we beseech thee, that they may be to us both a help in this life, and a sacrament to procure us that which is eternal. Thro'.

COMM. *Ps.* cxviii.—Remember, O Lord, the promise thou madest to thy servant, by which thou gavest me hope: it is that which hath comforted me in my distress.

P. COMM. *Quod.*—Grant, O Lord, that what we have received with our mouths we may also take with a pure mind: and that, of a temporary gift, it may become to us an eternal remedy. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Esto.*—Be propitious, O Lord, we beseech thee, to thy people: that, forsaking what displeaseth thee, they may find comfort in keeping thy law. Thro'.

FRIDAY.

INTROIT. *Ps.* xxx.—Have mercy on me, O Lord, for I am in distress: deliver me and rescue me from the hands of my enemies, and my pursuers: Lord, let me never be put to shame, since I have called on thee. *Ps.* In thee, O Lord, have I hoped. let me never be confounded, deliver me in thy justice.

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COLLECT. *Cordibus.*—Mercifully, O Lord, we beseech thee, pour forth thy grace into our hearts: that repressing our sins by voluntary mortifications, we may rather suffer for them in this life, than be condemned to eternal torments for them in the next. Thro'.

LESSON. *Jer.* xvii. 13. 18.—*In those days: Jeremias said:* O Lord, the hope of Israel: all that forsake thee shall be confounded: they that depart from thee, shall be written in the earth: because they have forsaken the Lord, the vein of living waters. Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise. Behold they say to me. Where is the word of the Lord? let it come. And I am not troubled, following thee for my pastor, and I have not desired the day of man, thou knowest *it.* That which went out of my lips, hath been right in thy sight. Be not thou a terror unto me, thou art my hope in the day of affliction. Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let me not be afraid: bring upon them the day of affliction, and with a double destruction, destroy them, *O Lord our God.*

GRAD. *Ps.* xxiv.—My enemies spoke peaceably to me; but in *their* anger they were troublesome to me. *V.* Thou hast seen it, O Lord, be not silent; abandon me not.

* TRACT. *Ps.* cii.—Deal not, *p.* 117.

GOSPEL. *John* xi. 47. 54.—*At that time;* The chief priests and Pharisees assembled in council against Jesus, and said: What do we, for this man doth many miracles? If we let him alone so, all men will believe in him: and the Romans will come, and take away our place and nation. But one of them named Caiphas, being the high-priest that year, said to them: You know nothing, neither

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do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself: but being the high-priest that year, he prophesied that Jesus should die for the nation; and not only for the nation, but to gather in one the children of God, that were dispersed. From that day therefore they devised to put him to death. Wherefore Jesus walked no more openly among the Jews, but he went unto a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

OFFERT. *Ps.* cxviii.—Blessed art thou, O Lord, teach me thy law; and deliver me not up to the proud ones who calumniate me: and I will give an answer to those who reproach me.

SECRET. Grant, O merciful God, that we may always worthily serve at thy altar, and obtain salvation by constantly partaking of what is offered thereon. Thro'.

COMM. Deliver me not up, O Lord, to the wil of my pursuers: for unjust witnesses have risen up against me, and iniquity hath belied itself.

P. COMM. *Sumpti sacrificii.*—May the sacrifice, O Lord, we have partaken of, always protect us, and repel from us all that is hurtful. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Concede.*—Grant, we beseech thee O Almighty God, that we who seek the honour of thy protection, may be delivered from all evil, and serve thee with a secure mind. Thro'.

ON FRIDAY IN PASSION WEEK.

The SEVEN DOLOURS *of the* B. V. MARY.

INTROIT. *John* xix.—There stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Salome, and Mary Mag-

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dalen. *V.* Jesus said: Woman, behold thy son; and to his disciple: Behold thy mother. *V.* Glory.

Gloria in excelsis *is said in this Mass.*

COLLECT. *Deus, in cujus.*—O God, in whose passion, according to Simeon's prophecy, the sword of grief, pierced the sweet soul of glorious Mary, the Virgin-mother; grant in thy mercy, that we, who with honour commemorate her sorrows and sufferings, may be helped by the glorious merits and prayers of all the saints that faithfully stood by thy cross, so as to partake of the happy fruits of thy passion. Who liveth.

Then is made a Commem. *of* Friday *by its* Collect, *Cordibus, as p.* 223. *As likewise by its* Secret *ana* Postcommunion *in their proper places.*

LESSON. *Judith* xiii. 22. 25.—The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth. Because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever, for that thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

GRAD. Thou art overwhelmed with grief and in tears, O Virgin Mary, standing by the cross of our Lord Jesus thy Son, thy Redeemer.

TRACT. Holy Mary, the Queen of heaven and Lady of the world, stood full of grief by the cross of our Lord Jesus Christ. *V.* O all you that pass by the way, attend and see if there be any sorrow like unto mine.

The SEQUENCE, *or* PROSE.

STABAT Mater dolorosa, juxta, crucem lacrymosa dum pendebat Filius.

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Cujus animam gementem, contristatam et dolentem pertransivit gladius.

O quam tristis et afflicta, fuit illa benedicta Matei unigeniti!

Quæ mærebat, et dolebat, et tremebat, cum videbat nati pœnas inclyti.

Quis est homo qui non fleret, Christi matrem si videret, in tanto supplicio!

Quis posset non contristari, piam Matrem contemplari dolentem cum Filio?

Pro peccatis suæ gentis, vidit Jesum in tormentis et flagellis subditum?

Vidit suum dulcem natum, morientem desolatum, dum emisit spiritum.

Eia Mater, fons amoris! me sentire vim doloris, fac ut tecum lugeam.

Fac ut ardeat cor meum in amando Christum Deum, ut sibi complaceam.

Sancta Mater istud agas, crucifixi fige plagas cordi meo valide.

Tui nati vulnerati, tam dignati pro me pati, pœnas mecum divide.

Fac me vere tecum flere, crucifixo condolere donec ego vixero.

Juxta crucem tecum stare, te libenter sociare in planctu desidero.

Virgo virginum præclara, mihi jam non sis amara, fac me tecum pangere.

Fac ut portem Christi mortem, passionis fac consortem, et plagas recolere.

Fac me plagis vulnerari, cruce hac inebriari, ob amorem filii.

Inflammatus et accensus, per te, virgo, sim defensus, in die judicii.

Fac me cruce custodiri, morte Christi præmuniri, confoveri gratia.

Quando corpus morietur, fac ut animæ donetur Paradisi gloria. *Amen.*

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GOSPEL. *John* xix. 25. 27.—*At that time* There stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother, and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son; after that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

OFFERT. Remember, O Virgin-mother of God, whilst thou standest in the presence of the Lord, to speak in our favour, that thou mayest turn away his wrath from us.

SECRET. We offer thee, O Lord Jesus Christ, our prayers and sacrifices, humbly intreating thee, that we, who, in our prayers *of this day*, commemorate the transfixion of the most sweet soul of blessed Mary thy mother, may receive our reward with her and her blessed companions that stood under thy cross, this holy assembly being multiplied, through the merits of thy death. Who livest.

PREFACE. ‡ In the transfixion. *Ordinary*, p. xxxii.

COMM. Happy are the senses of the blessed Virgin Mary, who, without dying, merited the crown of martyrdom under the cross of the Lord.

P. COMM. *Sacrificia.* — Grant, O Lord Jesus Christ, that the sacrifice we have partaken of, while with devotion we celebrate the transfixion of thy blessed Virgin-mother, may, through thy mercy, obtain for us the effect of every salutary good. Who livest.

At the end of Mass *is read* the Gospel *of* Friday, *p.* 223.

SATURDAY.

The Introit, Offertory, *and* Communion, *as on* Friday, *p.* 222, *&c.*

COLLECT. *Proficiat.*—May the people consecrated to thy service, we beseech thee, O Lord, improve in the affections of piety; that, instructed by these holy mysteries, they may be so much the more

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enriched with thy heavenly gifts, as they become more acceptable to thy divine majesty. Thro'.

LESSON. *Jer.* xviii. 18. 23.—*In those days: the wicked Jews said to one another:* Come, and let us invent devices against Jeremias: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet; come, and let us strike him with the tongue, and let us give no heed to all his words. Give heed to me, O Lord, and hear the voice of my adversaries. Shall evil be rendered for good, because they have digged a pit for my soul? Remember that I have stood in thy sight, to speak good for them, and to turn away thy indignation from them. Therefore deliver up their children to famine, and bring them into the hands of the sword; let their wives be bereaved of children, and widows; and let the husbands be slain by death: let their young men be stabbed with the sword in battle. Let a cry be heard out of their houses: for thou shalt bring the robber upon them suddenly: because they have digged a pit to take me, and have hid snares for my feet. But thou, O Lord, knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from thy sight: let them be overthrown before thy eyes, in the time of thy wrath do thou destroy them, *O Lord our God.*

GRAD. *Ps.* xxxiv.—My enemies spoke peaceably to me; but in *their* anger they were troublesome to me. *V.* Thou hast seen it, O Lord, be not silent; abandon me not.

GOSPEL. *John* xii. 10. 36.—*At that time:* The chief priests thought to kill Lazarus also; because many of the Jews by reason of him went away, and believed in Jesus. And on the next day a great multitude, that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet

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him, and cried. *Hosanna*, blessed is he that cometh in the name of the Lord, the King of Israel. And Jesus found a young ass, and sat upon it, as it is written: "Fear not, daughter of Sion: behold, thy King cometh sitting on an ass's colt." These things his disciples did not know at the first: but when Jesus was glorified, they then remembered that these things were written of him; and that they had done these things to him. The multitude therefore gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet him: because they heard he had done this miracle. The Pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after him. Now there were certain Gentiles among them that came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus. Philip cometh, and telleth Andrew. Again Andrew and Philip told Jesus. But Jesus answered them, saying: The hour is come that the Son of Man shall be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground, die; itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it: and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour. Father glorify thy name. A voice therefore came from heaven: "I have both glorified it, and will glorify it again." The multitude therefore that stood and heard, said that it thundered. Others said: An an-

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gel spoke to him. Jesus answered, and said: This voice came not because of me, but for your sakes. Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. (Now this he said signifying what death he should die.) The multitude answered him: We have heard out of the law, that Christ abideth forever; and how sayest thou: The Son of Man must be lifted up? Who is this Son of Man? Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not: and he that walketh in darkness knoweth not whether he goeth. Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke, and he went away and hid himself from them.

OFFERT. *Ps.* 118.—Blessed art thou, O Lord, teach me thy justifications: deliver me not to proud calumniators: and I shall answer those who reproach me.

SECRET. Mercifully, O Lord, we beseech thee, deliver us from all sins and dangers, since thou allowest us to partake of these great mysteries. Thro'.

P. COMM. *Divini.*—Being filled with the divine gift, we beseech thee, O Lord our God, that we may ever live by thy participation thereof. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Tueatur.*—May thy right hand, O Lord, we beseech thee, protect thy people making supplication to thee, and purifying them from their sins, make them wise, that they may make such use of the comforts of this present life, as to arrive at that which is eternal. Thro'.

PALM-SUNDAY

IS so called from the ceremony of blessing branches of *Palms*, Olives, or some other tree, to be distributed among the faithful to carry in procession; in re

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membrance of what the Jewish people did, when Jesus Christ, six days before his passion, made his triumphant entry into Jerusalem riding on an ass's colt, as had been foretold by the prophet, and was received with the joyful acclamations of the multitude, as well as those of his disciples.

Let us, therefore, assist at the ceremony of this day with recollection and piety: and whilst we bear the Palms in our hands, let us adore him, who conquered hell by his death, and endeavour to partake of his triumph, by overcoming sin, and every inclination contrary to the spirit of God.

After sprinkling the Holy Water, as usual on other Sundays, *the* Office *begins thus:*

ANTHEM. *Hosanna* to the Son of David: blessed is he that cometh in the name of the Lord. O King of Israel: *Hosanna* in the highest.

The Lord be with you. *R.* And with thy spirit.

Let us pray.

COLLECT. *Deus quem.*—O God, whom to love is true righteousness, multiply in our hearts the gifts of thy holy grace: and since, by the death of thy only Son, thou hast made us to hope for those things which we believe; grant that by his resurrection, we may arrive at the happy end of our journey. Who liveth.

LESSON. *Exod.* xv. 27. *and* xvi. 1. 7.—*In those days:* The children of Israel came into Elim, where there were twelve fountains of water, and seventy palm-trees: and they encamped by the waters.—Chap. xvi. And they set forward from Elim; and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat

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over the flesh pots, and ate bread to the full: Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day, that I may prove them whether they will walk in my law, or no. But the sixth day let them provide for to bring in, and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel: in the evening you shall know that the Lord hath brought you forth out of the land of Egypt: and in the morning you shall see the glory of the Lord.

Instead of the Gradual *is sung either,*

R. The chief priests therefore and the Pharisees gathered a council and said: What are we doing, for this man performeth many wonders? If we let him go on thus, all will believe in him * And the Romans will come and destroy both our country and us. *V.* But one of them, named Caiphas, being the high priest of that year, said to them: It is for your interest that one man should die for the people, and not the whole nation perish. Therefore from that day they devised to kill him, saying: * And the Romans, &c. *to* V.

[*Or the following*, Matt. xxvi.]

R. Jesus prayed unto his Father on mount Olivet. O Father, if it be possible let this cup pass from me. The spirit indeed is ready, but the flesh is weak. Thy will be done. *V.* Watch and pray, that you enter not into temptation. The spirit, &c. *to* V.

GOSPEL. *Matt.* xxi. 1 9.—*At that time:* Jesus drawing near to Jerusalem; and being come to Bethphage, at mount Olivet, he sent two of his disciples, and said to them: Go ye into the village that is over against you, and immediately you shall find an ass tied and a colt with her: loose *them* and bring *them* to me: and if any man shall say any thing to

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you, say ye, that the Lord hath need of them: and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: "Tell ye the daughter of Sion: Behold, thy king cometh to thee, meek, and sitting upon an ass and a colt the foal of her that is used to the yoke." And the disciples going, did as Jesus commanded them. And they brought the ass and the colt: and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way: and the multitudes that went before and that followed, cried, saying: "*Hosanna* to the Son of David: Blessed is he that cometh in the name of the Lord."

THE BLESSING OF THE PALMS.

The Lord be with you. *R.* And with thy spirit.

Let us pray. *Auge fidem.*

Increase, O God, the faith of them that hope in thee, and mercifully hear the prayers of thy suppliants: let thy manifold mercy come upon us, and let these branches of palm trees, or olive trees, be blessed: and as in a figure of the Church thou didst multiply Noah going out of the ark, and Moses going out of Egypt with the children of Israel; so let us, carrying palms and branches of olive trees, go and meet Christ with good works, and enter through him into eternal joys. Who, &c. *R.* Amen.

V. The Lord be with you. *R.* And with thy spirit. *V.* Raise up your hearts on high. *R.* We have raised them up to the Lord. *V.* Let us give thanks to the Lord our God. *R.* It is meet and just.

It is truly meet and just, right and available to salvation, always and in all places to give thee thanks, O holy Lord, Almighty Father, eternal God, who art glorious in the assembly of thy saints. For thy creatures serve thee, because they acknowledge thee

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for their only Creator and God. And the whole creation praiseth thee, and thy saints bless thee: because they confess with freedom, before the kings and powers of this world, the great name of thy only begotten Son. Before whom the angels and archangels, the thrones and dominations stand, and with all the troops of the heavenly host, sing a hymn to thy glory, saying without ceasing:

Holy, holy, holy, is the Lord the God of armies. The heavens and the earth are full of thy glory. *Hosanna* in the highest. Blessed is he that cometh in the name of the Lord, *Hosanna* in the highest.

The Lord be with you. *R.* And with thy spirit.

Let us pray. *Petimus.*

We beseech thee, O holy Lord, Almighty Father, Eternal God, that thou wouldst be pleased to ✠ bless and ✠ sanctify this creature of the olive tree, which thou madest to shoot out of the substance of the wood, and which the dove returning to the ark brought in its bill: that whoever receiveth it, may find protection of soul and body: and that it may prove, O Lord, a saving remedy, and a sacred sign of thy grace. Thro'. *R. Amen.*

Let us pray. *Deus, qui dispersa.*

O God, who gatherest what is dispersed, and preservest what is gathered; who didst bless the people, that carried boughs to meet Jesus; bless ✠ also these branches of the palm-tree and olive-tree, which thy servants take with faith in honour of thy name, that into whatever place they may be carried, the inhabitants of that place may obtain thy blessing and thy right hand preserve from all adversity, and protect those that have been redeemed by our Lord Jesus Christ thy Son. Who liveth. *R. Amen.*

Let us pray *Deus qui miro.*

O God, who by thy wonderful order of thy providence would even in insensible things shew us the manner of our salvation; grant, we beseech thee

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that the devout hearts of thy faithful may understand to their benefit the mystical meaning of that ceremony, when the multitude, by direction from heaven, going this day to meet our Redeemer, strewed under his feet palms and olive-branches. The palms represent his triumph over the prince of death: and the olive-branches proclaim, in some manner, the coming of a spiritual unction. For that pious multitude then knew, what was by them signified, that our Redeemer compassionating the misery of mankind, was to fight for the life of the whole world with the prince of death; and to triumph over him by his own death. And therefore in that action they made use of such things, as might declare both the triumph of his victory, and the riches of his mercy. We also with a firm faith, retaining both the ceremony and its signification, humbly beseech thee, O holy Lord, Almighty Father, Eternal God, through the same Lord Jesus Christ; that we, whom thou hast made his members, gaining by him, and in him, a victory over the empire of death, may deserve to be partakers of his glorious resurrection. Who liveth. *R. Amen.*

Let us pray. *Deus, qui per olivæ.*

O God, who by an olive-branch didst command the dove to proclaim peace to the world: sanctify, we beseech thee, by thy heavenly ✠ benediction, these branches of olives and other trees; that they may be serviceable to all thy people unto salvation. Thro' *R. Amen.*

Let us pray. *Benedic.*

Bless, ✠ O Lord, we beseech thee, these branches of the palm-tree, or olive-tree; and grant that what thy people this day act corporally for thy honour, they may perform the same spiritually with the greatest devotion, by gaining a victory over their enemy, and ardently loving mercy. Thro'. *R Amen*

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Here the Priest sprinkles the Palms with Holy Water, saying Sprinkle, &c. *as in p.* xiii. *and having fumed them thrice with incense, he says:*

The Lord be with you. *R.* And with thy spirit.
Let us pray. *Deus, qui Filium.*

O God, who, for our salvation, didst send into this world thy Son Jesus Christ our Lord that he might humble himself to our condition, and call us back to thee. For whom also, as he was coming to Jerusalem to fulfil the scriptures, a multitude of faithful people with a zealous devotion spread their garments together with palm branches in the way: grant, we beseech thee, that we may prepare him the way of faith, out of which the stone of offence and the rock of scandal being removed, our actions may flourish with branches of righteousness, so that we may be worthy to follow his steps. Who liveth. *R.* Amen.

The Palms, *being blessed, are distributed to the people kneeling and kissing them as well as the Priest's hand. During the distribution the following* Anthems *are repeated till the whole are distributed:*

ANTHEM. The Hebrew children carrying olive-branches met the Lord, crying out, and saying. *Hosanna* in the highest.

ANTHEM. The Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David: blessed is he that cometh in the name of the Lord.

The Lord be with you. *R.* And with thy spirit.
Let us pray. *Omnipotens.*

O Almighty and Eternal God, who wouldst have our Lord Jesus Christ ride on the colt of an ass, and didst inspire the crowds of people to spread their garments, and branches of trees in the way, and to sing *Hosanna* to his praise: grant, we beseech thee, that we may imitate their innocence, and deserve to partake of their merits. Thro'. *R.* Amen.

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Here the PROCESSION *begins in the usual form, during which, some of the following* Anthems *are sung. The* Priest *or* Deacon *giving notice thereof by saying:*

Let us set out in peace. *R.* In the name of Christ. Amen.

ANTHEMS *during the* PROCESSION.

ANTHEM. *Matt.* xxi. When the Lord drew nigh to Jerusalem, he sent two of his disciples, saying: Go ye into the village that is over against you; and you will find the colt of an ass tied, upon which no man hath sat; loose it, and bring it to me. If any one ask you any questions, say: The Lord wanteth it. They untied and brought it to Jesus, and laid their garments upon it; and he seated himself on it. Others spread their garments in the way: others cut branches from the trees; and those who followed, cried out *Hosanna*, blessed is he that cometh in the name of the Lord; and blessed be the reign of our father David: *Hosanna* in the highest. O Son of David have mercy on us.

ANTHEM. When the people heard, that Jesus was coming to Jerusalem, they took palm-branches, and went out to meet him: and the children cried out, saying: This is he, who is come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is he, whom the thrones and dominations go out to meet! Fear not, O daughter of Sion: behold thy king cometh to thee sitting on an ass's colt, as it is written. Hail, O King, the Creator of the world, who art come to redeem us.

ANTHEM. Six days before the solemnity of the Passover, when the Lord was coming into the city of Jerusalem, the children met him, and carried palm-branches in their hands; and they cried out with a loud voice, saying: *Hosanna* in the highest: blessed

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art thou who art come in the multitude of thy mercy: *Hosanna* in the highest.

ANTHEM. The multitude goeth out to meet their Redeemer with flowers and palms, and payeth the homage due to a triumphant conqueror: the Gentiles proclaim the Son of God: and their voices rend the skies in the praise of Christ: *Hosanna* in the highest.

ANTHEM. Let us faithfully join with the angels and children, singing to the Conqueror of death: *Hosanna* in the highest.

ANTHEM. A great multitude that was met together at the festival cried out to the Lord: Blessed is he that cometh in the name of the Lord: *Hosanna* in the highest.

At the return of the Procession, *two or four chanters go into the church, and shutting the door, with their faces towards the* Procession, *sing the two first verses of the following Hymn,** To thee, O Christ, *&c. which are repeated by the Priest and the others without the church. Then they who are within, sing the following verses; to which those that are without, after every two verses, answer,*

* TO thee, O Christ, be glory, praises loud:
To thee, *Hosanna*, cried the Jewish crowd.
R. To thee.

We Israel's monarch, David's Son proclaim:
Thou com'st, blest King, in God's most holy name.
R. To thee.

Angels and men, in one harmonious choir,
To sing thy everlasting praise conspire.
R. To thee.

Thee Israel's children met with conqu'ring palms,
To thee our vows we pay in loudest psalms.
R. To thee.

For thee on earth with boughs they strew'd the ways
To thee in heaven we sing melodious praise.
R. To thee.

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Accept this tribute, which to thee we bring,
As thou didst theirs, O good and gracious King.

R. To thee.

Here the Subdeacon *knocks at the door with the foo. of the cross: which being opened, the* Procession *enters the Church singing. This ceremony represents our pilgrimage in this mortal life, in which we unite in the praises of God with the blessed in heaven: and live in hopes that the gates thereof will be opened to us thro' the merits of the cross of Christ.*

R. As our Lord entered the holy city, the Hebrew children declaring the resurrection of life, * With palm-branches cried out: *Hosanna* in the highest. *V.* When the people heard, that Jesus was coming to Jerusalem, they went out to meet him, and *With palm-branches, &c. *as above, to* V.

At Mass *all hold the* Palms *in their hands during the reading or singing of the* Passion.

INTROIT. *Ps.* xxi.

LORD, keep not thy help far from me; look to my defence; save me from the lion's mouth, and rescue me in my distress, from the horns of unicorns.

Ps. O God, my God, look upon me: why hast thou forsaken me? They are my sins that keep salvation far from me. Lord keep not, &c.

Domine, ne longe facias auxilium tuum a me, ad defensionem meam aspice: libera me de ore leonis, et a cornibus umcornium humilitatem meam.

Ps. *Deus, Deus meus, respice in me: quare me dereliquisti? Longe a salute mea verba delictorum meorum. Domine, ne longe, &c.*

COLLECT. *Omnipotens.*—O almighty and eternal God, who wouldst have our Saviour become man, and suffer on a cross, to give mankind an example of humility: mercifully grant, that we may

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improve by the example of his patience, and partake of his resurrection. Thro'.

EPISTLE. *Philip* ii. 5. 11.—*Brethren:* Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery, to be equal with God: but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death: even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: that in the name of Jesus every knee shall bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of the Father.

GRAD. *Ps.* lxxii.—Thou hast held me by my right hand, and by thy will thou hast conducted me: and with glory thou hast received me. *V.* How good is God to Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipt, because I had a zeal on sinners seeing the prosperity of sinners.

TRACT. *Ps.* xxi.—*Deus, Deus meus, respice in me: quare me dereliquisti?* O God, my God, look upon me: why hast thou forsaken me? *V.* far from my salvation are the words of my sins. *V.* O my God I shall cry by day, and thou wilt not hear: and by night, and it shall not be imputed as folly in me. *V.* But thou dwellest in the holy place, the praise of Israel. *V.* In thee have our fathers hoped and thou hast delivered them. *V.* They cried out to thee, and they were saved: they trusted in thee, and were not confounded. *V.* But I am a worm, and no man: the reproach of men, and the outcast of the people. *V.* All they that saw me have laughed me to scorn. they have spoken with the lips, and wagged the head. *V.* He hoped in the Lord, said they

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let him deliver him; let him save him. seeing he delighted in him. *V.* They considered n e, and viewed me attentively: they divided my garments amongst them, and cast lots for my vest. *V.* Deliver me from the lion's mouth: and my lowness from the horns of the unicorns. *V.* Ye that fear the Lord, praise him: O all ye of the seed of Jacob magnify him. *V.* A people that is to come, shall be declared the Lord's: and the heavens shall publish his justice. *V.* To a people, to be born, whom the Lord hath made.

The PASSION *of our* LORD JESUS CHRIST, *according to* Matt. xxvi. and xxvii.

AT that time; Jesus said to his disciples: You know that after two days shall be the pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said: Not on the festival day, lest perhaps there should be a tumult amongst the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much, and given to the poor. And Jesus knowing it, said to them: why do you trouble this woman? for she has wrought a good work upon me. For the poor you have always with you, but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one

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of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought an opportunity to betray him. And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The Master saith my time is near at hand, I will keep the pasch at thy house with my disciples. And the disciples did as Jesus appointed to them, and they prepared the pasch. Now when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen, I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him; but wo to that man, by whom the Son of Man shall be betrayed. It were better for him, if that man had not been born. And Judas, that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke; and gave to his disciples, and said: Take ye, and eat: this is my body. And taking the chalice he gave thanks: and gave to them, saying: Drink ye all of this. For this is my blood of the New Testament which shall be shed for many for the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father. And a hymn being said, they went out into mount Olivet. Then Jesus said to them: All you shall be scandalized in me this night. For it is written: "I will strike the shepherd, and the sheep of the flock shall

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be dispersed." But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder, and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death: stay you here and watch with me. And going a little further he fell upon his face, praying and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? Could you not watch one hour with me, Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time he went, and prayed, saying: My Father, if this chalice may not pass away but I must drink it, thy will be done. And he cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them, he went again; and he prayed the third time, saying the selfsame words. Then he cometh to his disciples, and saith to them: Sleep ye now, and take your rest: behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me. As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the anci-

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ents of the people. And he that had betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword; and striking the servant of the high priest, cut off his ear. Then Jesus said to him: Put up again thy sword into its place; for all that take the sword, shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitude? You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they holding Jesus, led him to Caiphas the high priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death: and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him I adjure thee by the living God, that thou tell us if

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thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed. what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they answering, said: He is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ; who is he that struck thee? But Peter sat without in the court: and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and swear that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which he had said: Before the cock crew, thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it. And

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casting down the pieces of silver in the temple, he departed, and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the carbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: "And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me." And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost thou not hear how great testimonies they allege against thee? And he answered him to never a word; so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whither will you of the two to be released unto you? But they said, Barab-

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bas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing; but that rather a tumult was made; taking water he washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And the whole people answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas: and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band: and stripping him, they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on his own garments, and led him away to crucify him. And going out they met a man of Cyrene, named Simon: him they forced to take up the cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying: "They divided my garments among them; and upon my vesture they cast lots": and they sat and watched him. And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. Then were crucified with him two thieves: one on the right hand, and one on the left. And they that

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passed by, blasphemed him, waggin g tneir heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy ownself: if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him now deliver him, if he will have him: for he said: I am the Son of God. And the self same thing the thieves also that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, "my God, my God, why hast thou forsaken me?" And some that stood there and heard, said: This man calleth Elias. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said: let us see whether Elias will come and deliver him. And Jesus again crying with a loud voice, yielded up the ghost. * And behold he veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept arose. And coming out of the tombs after his resurrection, came into the holy city and appeared to many. Now the Centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalen, and Mary the mother of James

* Here all kneel, and pause.

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and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

Here the Priest says, Cleanse my heart, &c. *p.* xx.

AND the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away, and say to the people he is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

OFFERT. *Ps.* lxviii.—My heart hath expected reproach and misery: and I looked for one that would grieve together with me; but there was none: and for one that would comfort me, and I found none: they gave me gall for my food, and in my thirst they gave me vinegar to drink.

SECRET. Grant, we beseech thee, O Lord, that what hath been offered in the presence of thy divine Majesty may procure us the grace of devotion, and effectually obtain a blessed eternity. Thro'

COMM. *Matt.* xxvi.—Father, if this cup cannot pass away, but I must drink it, thy will be done

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P. COMM. *Per hujus.*—May our vices, O Lord, be destroyed, and our righteous desires fulfilled by the efficacy of these mysteries. Thro'.

In private Masses, *the* Gospel *Matt.* xxi. (*as above in the blessing of the* Palms, p. 232,) *is here read instead of the* ordinary Gospel, *John* i. *p.* xlv.

MONDAY IN HOLY WEEK.

INTROIT. *Ps.* xxxiv.—Judge thou, O Lord, them that wrong me; overthrow them that fight against me: Take hold of arms and shield, and rise up to help me, O Lord, my mighty Saviour. *Ps.* Bring out the sword, and shut up the way against them that persecute me; say to my soul, I am thy salvation. Judge thou, O Lord, &c. *to Ps.*

COLLECT. *Da, quæsumus.*—Grant, we beseech thee, O Almighty God, that we, who through our weakness, faint under so many adversities, may recover by the passion of thy only begotten Son. Who, with thee and the Holy Ghost, liveth, &c.

LESSON. *Is.* l. 5. 10.—*In those days:* Isaias said: The Lord God hath opened my ear, and I do not resist: I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded. He is near that justifieth me, who will contend with me? let us stand together. Who is my adversary? let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

GRAD. *Ps.* xxxiv.—Arise, O Lord, be attentive

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to my trial; my God and my Lord, undertake my cause. *V.* Draw thy sword, and stop those that are in pursuit of me.

* TRACT. *Ps.* cii.—Deal not, *p.* 117.

GOSPEL. *John* xii. 1. 9.—Now Jesus, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made him a supper there; and Martha served, but Lazarus was one of them that were at table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then one of his disciples, Judas Iscariot, he that was about to betray him, said: Why was not this ointment sold for three hundred pence, and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and having the purse carried the things that were put therein. Jesus therefore said: Let her alone, that she may keep it against the day of my burial, for the poor you have always with you; but me you have not always. A great multitude therefore of the Jews knew that he was there; and they came not for Jesus's sake only, but that they might see Lazarus, whom he had raised from the dead.

OFFERT. *Ps.* cxliii.—Deliver me from my enemies, O Lord: to thee have I fled, teach me to do thy will; because thou art my God.

SECRET. Grant, O Almighty God, that being purified by the powerful virtue of this sacrifice, we may arrive with greater purity to the author and institutor thereof. Thro'.

COMM. *Ps.* xxxiv.—Let them blush and be ashamed, who rejoice at my misfortunes; let them be covered with shame and confusion, who speak maliciously against me.

P. COMM. *Prœbeant.*—Let thy holy mysteries,

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O Lord, inspire us with divine fervour: that we may delight both in their effect and celebration. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Adjuva.*—Help us, O God, our salvation; and grant that we may celebrate with joy the memory of these benefits, by which thou hast been pleased to redeem us. Thro'.

TUESDAY.

INTROIT. *Gal.* vi.—We ought to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection; by whom we have been saved and delivered. *Ps.* lxvi. May God have mercy on us, and bless us; may his countenance shine upon us, and may he have mercy on us. We ought, &c. *to Ps.*

COLLECT. *Omnipotens.*—O Almighty and everlasting God, grant that we may so celebrate the mysteries of our Lord's passion, as to obtain thy pardon. Through the same.

LESSON. *Jer.* xi. 18. 20.—*In those days:* Jeremias said: Thou, O Lord, hath shewed me, and I have known: then thou shewdst me their doings. And I was as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the heart, let me see thy revenge on them: for to thee I have revealed my cause.

GRAD. *Ps.* xxxiv.—When they were troublesome to me, I clothed myself with hair-cloth, and I humbled my soul with fasting; and I will yet continue to pour forth my prayer in my bosom. ℣ Judge thou, O Lord, them that wrong me: overthrow them that fight against me: take hold of arms and shield, and rise to help me.

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The PASSION *of our* LORD JESUS CHRIST, *according to* Mark xiv. *and* xv.

AT that time: The feast of the pasch and of the azymes was after two days: and the chief priests and the scribes sought how they might by some wile lay hold on him and kill him. But they said: Not on the festival day, lest there should be a tumult among the people. And when he was in Bethania, in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon his head. Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me. For the poor you have always with you, and whensoever you will, you may do them good; but me you have not always. What she had, she hath done: she is come before-hand to anoint my body for the burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her. And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. Who hearing it were glad; and promised to give him money. And he sought how he might conveniently betray him. Now on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go and prepare for thee to eat the pasch? And he sendeth two of his disciples, and saith to them: go ye into the city, and there shall meet you, a man carrying a pitcher of water, follow him: and whithersoever he shall

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go in, say to the master of the house: The Master saith: Where is my refectory, that I may eat the pasch with my disciples? And he will shew you a large dining room furnished; and there prepare ye for us. And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the pasch. And when evening was come, he cometh with the twelve. And when they were at table eating, Jesus saith: Amen I say to you, one of you that eateth with me shall betray me. But they began to be sorrowful, and to say to him one by one: Is it I? Who saith to them: one of the twelve, who dippeth his hand in the dish with me. And the Son of Man indeed goeth, as it is written of him; but wo to that man by whom the Son of Man shall be betrayed. It were better for him, if that man had not been born. And whilst they were eating, Jesus took bread; and blessing, broke, and gave to them, and said: Take ye, this is my body. And having taken the chalice, giving thanks, he gave it to them: and they all drank of it. And he said to them: This is my blood of the New Testament which shall be shed for many. Amen I say to you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God. And when they had sung an hymn, they went forth to the mount of Olives. And Jesus saith to them: You will all be scandalized in my regard this night; for it is written: "I will strike the shepherd, and the sheep shall be dispersed." But after I shall be risen again, I will go before you into Galilee. But Peter saith to him: Although all shall be scandalized in thee, yet not I And Jesus saith to him: Amen I say to thee, to-day even in this night, before the cock crow twice, thou shalt deny me thrice. But he spoke the more vehemently: Although I should die together with thee,

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I will not deny thee. And in like manner also said they all. And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray. And he taketh Peter, and James, and John with him; and he began to fear, and to be heavy. And he saith to them: My soul is sorrowful even unto death; stay you here, and watch. And when he had gone forward a little, he fell flat on the ground; and he prayed that, if it might be, the hour might pass from him: and he saith: Abba, Father, all things are possible to thee, remove this chalice from me, but not what I will, but what thou wilt. And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, he prayed, saying the same words. And when he returned he found them again asleep, (for their eyes were heavy) and they knew not what to answer him. And he cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come; behold the Son of Man shall be betrayed into the hands of sinners. Rise up, let us go. Behold he that will betray me, is at hand. And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the ancients. And he that betrayed him had given them a sign saying: Whomsoever I shall kiss, that is he, lay hold on him, and lead him away carefully. And when he was come, immediately going up to him, he saith: Hail, Rabbi: and he kissed him. But they laid hands on him, and held him. And one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them: Are you come out

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as to a robber with swords and staves to apprehend me? I was daily with you in the temple teaching, and you did not lay hands on me. But, that the scripture may be fulfilled. Then his disciples leaving him, all fled away. And a certain young man followed him, having a linen cloth cast about his naked body: and they laid hold on him. But he casting off the linen cloth, fled from them naked. And they brought Jesus to the high priest; and all the priests and the scribes and the ancients were assembled together. And Peter followed him afar off even into the palace of the high priest; and he sat with the servants at the fire and warmed himself. And the chief priests and all the council sought for evidence against Jesus that they might put him to death, and they found none. For many bore false witness against him, and their evidence were not agreeing. And some rising up, bore false witness against him, saying: We heard him say: I will destroy this temple made with hands, and within three days I will build another not made with hands. And their witness did not agree. And the high-priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace and answered nothing. Again the high-priest asked him, and said to him: Art thou Christ the Son of the blessed God? And Jesus said to him: I am. And you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say to him: Prophesy: and the servants struck him with the palms of their hands. Now when Peter was in the

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court below, there cometh to him one of the maid-servants of the high-priest; and when she had seen Peter warming himself, looking on him, she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court, and the cock crew. And again a maid-servant seeing him, began to say to the standers by: This is one of them. But he denied again. And after a while, they that stood by said again to Peter: Surely thou art one of them, for thou also art a Galilean. But he began to curse and swear, saying: I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said to him: Before the cock crow twice, thou shalt deny me thrice. And he began to weep. (Chap. xv.) And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes, and the whole council, binding Jesus, led him away, and delivered him to Pilate. And Pilate asked him: Art thou the king of the Jews? but he answering, saith to him: Thou sayest it. And the chief priests accused him in many things. And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee. But Jesus still answered nothing; so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do as he had ever done unto them. And Pilate answered them, and said: Will you that I release to you the king of the Jews? For he knew that the chief priests had delivered him up out of envy. But the chief priests moved the people that he

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should rather release Barabbas to them. And Pilate again answering, saith to them: What will you then that I do with the king of the Jews? But they again cried out: Crucify him. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. And Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the court of the palace, and they called together the whole band; and they clothed him with purple, and platting a crown of thorns, they put it upon him. And they began to salute him: Hail, king of the Jews. And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him. And after they had mocked him, they took off the purple from him: and put his own garments on him, and they led him out to crucify him. And they forced one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which being interpreted is, The place of Calvary. And they gave him to drink wine mingled with myrrh; but he took it not. And crucifying him, they divided his garments casting lots for them, what every man should take. And it was the third hour, and they crucified him. And the inscription of his cause was written over THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand and the other on his left. And the scripture was fulfilled which saith: "And with the wicked he was reputed." And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again: Save thyself, coming down from the cross. In like manner also the chief priests

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with the scribes mocking, said one to another: He saved others, himself he cannot save. Let Christ the King of Israel come down now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying Eloi, Eloi, lamma sabacthani? which is, being interpreted: My God, my God, why hast thou forsaken me? And some of the standers by hearing, said: Behold, he calleth Elias. And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias will come to take him down. And Jesus having cried out with a loud voice, gave up the ghost. *And the veil of the temple was rent in two from the top to the bottom. And the centurion who stood over against him, seeing that crying out in this manner he gave up the ghost, said: Indeed this man was the Son of God. And there were also women looking on afar off; among whom was Mary Magdalen, and Mary the mother of James the Less, and of Joseph, and Salome; who also when he was in Galilee followed him, and ministered to him, and many other women that came up with him to Jerusalem.

Here is said, Cleanse my heart. ORDINARY, p. xx.

AND when evening was now come, (because it was the Parasceve, that is, the day before the Sabbath) Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And

* Here all kneel, and pause

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II LESSON. *Isaias* liii.—*In those days:* Isaias said: Who hath believed our report? and to whom is the arm of the Lord revealed? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness that we should be desirous of him despised, and the most abject of men, a man of sorrows, and acquainted with infirmity. and his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way, and the Lord hath laid upon him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth He was taken away from distress, and from judgment: who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand. Because his soul hath laboured, he shall see and be filled; by his knowledge shall this my just servant justify many, and he shall bear their iniquities. Therefore will I distribute to him very

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many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

TRACT. *Ps.* ci.—Hear, O Lord, my prayer; and let my cry come unto thee. *V.* Turn not away thy face from me, in the day when I am in trouble, incline thy ear to me. *V.* In what day soever I shall call upon thee, hear me speedily. *V.* For my days are vanished like smoke; and my bones are as if they were fried in a frying-pan. *V.* I am smitten as grass, and my heart is withered; because I forgot to eat my bread. *V.* Thou, O Lord, arising wilt have mercy on Sion; for the time to have mercy on her is come.

The PASSION *of our* LORD JESUS CHRIST, *according to* Luke xxii.—xxiii.

AT that time: The feast of unleavened bread, which is called the Pasch, was at hand. And the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve. And he went, and discoursed with the chief priests and the magistrates, how he might betray him to them. And they were glad, and covenanted to give him money. And he promised. And he sought opportunity to betray him in the absence of the multitude. And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And he sent Peter and John, saying: Go and prepare us the pasch, that we may eat. But they said: Where wilt thou that we prepare? And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water; follow him into the house where he entereth in: and you shall say to the good man of the house: The Master

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saith to thee: Where is the guest-chamber, where I may eat the pasch with my disciples? And he will shew you a large dining-room furnished: and there prepare. And they going, found as he had said to them, and they made ready the pasch. And when the hour was come, he sat down, and the twelve apostles with him. And he said to them: With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice he gave thanks, and said: Take and divide it among you. For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, he gave thanks, and brake, and gave to them, saying: This is my body, which is given to you: do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament of my blood, which shall be shed for you. But yet behold, the hand of him that betrayeth me is with me on the table. And the Son of Man indeed goeth, according to that which is determined: but yet wo to that man by whom he shall be betrayed. And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife amongst them, which of them should seem to be greater. And he said to them: The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent. But you not so: but he that is the greater among you, let him be as the younger: and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as he that serveth: and you are they who have continued with me in my temptations: and I

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dispose to you, as my Father hath disposed to me, a kingdom: that you may eat and drink at my table in my kingdom; and may sit upon thrones judging the twelve tribes of Israel. And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not: and thou, being once converted, confirm thy brethren. Who said to him: Lord, I am ready to go with thee both into prison, and to death. And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me. And he said to them: When I sent you without purse, and scrip, and shoes, did you want any thing? But they said: Nothing. Then said he to them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath no sword, let him sell his coat and buy one. For I say to you, that this that is written must yet be fulfilled in me, "And he was reckoned among the wicked:" for the things concerning me have an end. But they said: Lord, here are two swords. And he said to them: It is enough. And going out he went according to his custom to the mount of Olives. And his disciples also followed him. And when he was come to the place, he said to them: Pray, lest you enter into temptation. And he was withdrawn away from them a stone's cast; and kneeling down he prayed saying: Father, if thou wilt, remove this chalice from me; but yet not my will, but thine be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood trickling down upon the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he said to them: Why sleep you? Arise, pray, lest you enter into temptation. As he was yet speak

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ing, behold a multitude: and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss him. And Jesus said to him: Judas, dost thou betray the Son of Man with a kiss? And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword? And one of them struck the servant of the high priest, and cut off his right ear. But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him. And Jesus said to the chief priests and magistrates of the temple, and the ancients that were come to him: Are you come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against me, but this is your hour, and the power of darkness. And apprehending him, they led him to the high priest's house: but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. Whom when a certain servant maid had seen sitting at the light, and had earnestly beheld him, she said: This man also was with him. But he denied, saying: Woman, I know him not. And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man, I am not. And after the space as it were of one hour, another certain man affirmed, saying: Of a truth this man was also with him: for he is also a Galilean. And Peter said: Man, I know not what thou sayest. And immediately as he was yet speaking, the cock crew. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said: Before the cock crow, thou shalt deny me thrice. And Peter going out wept bitterly. And the men that held him, mocked him, and struck him. And they blindfolded him and smote him on the face. And they asked him,

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saying: Prophesy, who is it that struck thee? And blaspheming, many other things they said against him. And as soon as it was day, the ancients of the people, and the chief priests, and scribes, came together, and they brought him into their council, saying: If thou be the Christ, tell us. And he said to them: If I shall tell you, you will not believe me; and if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of Man shall be sitting on the right hand of the power of God. Then said they all: Art thou the Son of God? And he said: You say that I am. And they said: What need we any further testimony? For ourselves have heard it from his own mouth. (Chap. xxiii.) And the whole multitude of them rose up, and led him away to Pilate. And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the King. And Pilate asked him saying: Art thou the king of the Jews? But he answering said: Thou sayest it. But Pilate said to the chief priests and to the multitude: I find no cause in this man. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. But Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who himself was also at Jerusalem in those days. And Herod seeing Jesus was very glad, for he was desirous of a long time to see him, because he had heard many things of him: and he hoped to see some sign wrought by him. And he questioned him with many words. But he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his army set him at nought, and mocked him, putting on him a white garment, and sent him back to Pilate.

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And Herod and Pilate were made friends that same day: for before they were enemies to one another. Then Pilate calling together the chief priests, and the magistrates, and the people, said to them: You have brought this man to me as one that perverteth the people, and behold I, having examined him before you, find no cause in this man touching those things wherein you accuse him. No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him. I will chastise him therefore and release him. Now of necessity he was to release unto them one upon the feast day. But the whole multitude together cried out at once, saying: Away with this man, and release unto us Barabbas, who for a certain sedition made in the city, and for a murder, was cast into prison. And Pilate again spoke to them, desiring to release Jesus. But they cried out again, saying: Crucify him, crucify him. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in him. I will chastise him therefore, and let him go. But they were instant with loud voices requiring that he might be crucified: and their voices prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him who for murder and sedition had been cast into prison, whom they had desired: but Jesus he delivered up to their will. And as they led him away, they laid hold on one Simon of Cyrene, coming from the country: and they laid the cross on him to carry after Jesus. And there followed him a great multitude of people, and of women who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children. For behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they

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begin to say to the mountains: Fall upon us: and to the hills, cover us. For if in the green wood they do these things, what shall be done in the dry? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left. And Jesus said: Father, forgive them, for they know not what they do. But they dividing his garments cast lots. And the people stood beholding, and the rulers with them derided him, saying: He saved others, let him save himself, if he be Christ, the elect of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying: If thou be the king of the Jews, save thyself. And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS. And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation: And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil. And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise. And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour. And the sun was darkened; and the veil of the temple was rent in the midst. And Jesus crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this, he gave up the ghost*. Now the centurion seeing what was done, glorified God, saying: Indeed this was a just man. And all the multitude of them that were come together to

* Here all kneel, and pause.

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that sight, and saw the things that were done, returned striking their breast. And all his acquaintance, and the women that had followed him from Galilee, stood afar off, beholding these things.

Here is said the Prayer, Cleanse my heart, &c. *p.* xx

AND behold there was a man named Joseph, who was a counsellor, a good and just man: (the same had not consented to their counsel and doing) of Arimathea, a city of Judea, who also himself looked for the kingdom of God. This man went to Pilate and begged the body of Jesus. And taking him down he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

OFFERT. *Ps.* ci.—Hear, O Lord, my prayer; and let my cry come to thee: turn not away thy face from me.

SECRET. Accept, O Lord, we beseech thee the offerings we have made; and mercifully grant, that we may receive, with pious sentiments, what we celebrate in the mystery of the passion of our Lord. Thro' the same.

COMM. *Ps.* ci.—I mingled my drink with weeping for having lifted me up, thou hast thrown me down, and I am withered like grass; but thou, O Lord, endurest for ever: thou shalt arise, and have mercy on Sion; because the time to have mercy on her, is come.

P. COMM. *Largire.*—Grant, O Almighty God, that we may have a lively hope, that thou hast given us eternal life by the temporal death of thy Son, represented in these adorable mysteries. Thro' the same.

Let us pray. Bow down your heads to God.

PRAYER. *Respice.*—Look down, O Lord, we beseech thee, on this thy family, for which our Lord Jesus Christ scrupled not to be delivered into the hands of wicked men, and undergo the punishment of the cross. Who liveth, &c. *in secret.*

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MAUNDY-THURSDAY.

INTROIT. *Gal:* vi.

WE ought to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life and resurrection: by whom we have been saved and delivered.

Ps. May God have mercy on us, and bless us: may his countenance shine upon us, and may he have mercy on us.—We ought, &c.

NOS autem gloriari oportet in cruce Domini nostri Jesu Christi: in quo est salus, vita, et resurrectio nostra: per quem salvati, et liberati sumus.

Ps. lxvi. *Deus misereatur nostri, et benedicat nobis: illuminet vultum suum super nos, et misereatur nostri. Nos autem, &c. to* Ps.

☞ *The bells are rung during the whole time of the* Gloria in excelsis: *after which they remain silent, till the same time on* Holy Saturday.

COLLECT. *Deus, a quo.*—O God, from whom both Judas received the punishment of his sin, and the thief the reward of his confession: grant us the effects of thy mercy; that as our Lord Jesus Christ, at the time of his passion, bestowed on both different rewards according to their merits; so, having destroyed the old man in us, he may give us grace to rise again with him. Who liveth.

EPISTLE. 1 *Cor.* xi. 20. 32.———*Brethren:* When you come therefore together into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the church of God; and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered to you, that

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the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: TAKE YE AND EAT: THIS IS MY BODY WHICH SHALL BE DELIVERED FOR YOU: THIS DO FOR THE COMMEMORATION OF ME. In like manner also the Chalice, after he had supped, saying: THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD: THIS DO YE, AS OFTEN AS YE SHALL DRINK IT, FOR THE COMMEMORATION OF ME. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come. Therefore whosoever shall eat this bread and drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord: that we be not condemned with this world.

GRADUAL. *Phil.* ii.

Christ for us became obedient unto death, even to the death of the cross. *V.* For which cause, God also hath exalted him, and hath given him a name, which is above all names.	*Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.* V. *Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.*

GOSPEL. *John* xiii. 1. 15.—Before the festival day of the pasch, Jesus knowing that his hour was come that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end. And when supper was done, (the devil having now put it into the heart of

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Judas Iscariot, the son of Simon to betray him) knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God: he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that, he putteth water into a basin and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? Jesus answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him; therefore he said: You are not all clean. Then after he had washed their feet, and taken his garments, being set down again, he said to them: Know you what I have done to you? You call me, Master, and Lord: and you say well, for so I am. If then I, being your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that as I have done to you so do you also. CREDO.

OFFERTORY. *Ps.* cxvii.

The right hand of the Lord hath displayed its might: the right hand of the Lord hath raised me up; I shall not die, but live and publish the works of the Lord.

Dextera Domini fecit virtutem: dextera Domini exaltavit me; non moriar, sed vivam, et narrabo opera Domini.

SECRET.—We beseech thee, O holy Lord, Al-

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mighty Father, Eternal God, that our Lord Jesus Christ, thy Son, may make our sacrifice acceptable to thee, who on this day commanded his disciples to celebrate it in memory of him. Who.

COMMUNICANTES.—Being united in communion and celebrating this most sacred day on which our Lord Jesus Christ was betrayed for us; and also honouring in the first place the memory of glorious Mary, ever a Virgin, and Mother of the same God, and our Lord Jesus Christ: as also thy blessed apostles, &c. (*as in the* ORDINARY, *p.* xxxiv.)

HANC IGITUR.--We therefore beseech thee, O Lord, graciously to accept this offering of us thy servants, and of thy whole family, which we make in memory of that day on which our Lord Jesus Christ commanded his disciples to celebrate the mysteries of his body and blood; and dispose our days in peace, preserve us from eternal damnation, and rank us in the number of thy elect. Thro'.

N. B. *In detestation of the traitorous kiss of Judas, the* PAX *after* Agnus Dei *is not given to-day.*

COMMUNION. *John* xiii.

The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: Do you understand what I have done to you, I who am your Lord and Master? I have set you an example, that you may do the same.

Dominus Jesus, postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis: scitis, quid fecerim vobis, ego Dominus et Magister? Exemplum dedi vobis, ut et vos ita facialis.

P. COMM. *Refecti.*—We beseech thee, O Lord, our God, that being nourished with this life-giving food, we may receive by thy grace, in immortal glory, what we celebrate in this mortal life. Thro'

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☞ *Whilst the* PRESANCTIFIED HOST, *reserved for the* Mass *of to-morrow, is carrying in procession to the place prepared for its reception, the following* Hymn *is sung.*

PAnge lingua gloriosi
Corporis mysterium
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi,
Rex effudit Gentium.
Nobis datus, nobis natus
Ex intacta virgine,
Et in mundo conversatus
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine. [næ,
In supremæ nocte cœ-
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus:
Cibum turbæ duodenæ
Se dat suis manibus.
Verbum caro panem verum
Verbo carnem efficit;
Fitque sanguis Christi merum
Et si sensus deficit;
Ad firmandum cor sincerum
Sola fides sufficit.
Tantum ergo sacramentum
Veneremur cernui;
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.
Genitori, genitoque
Laus et jubilatio;
Salus, honor, virtus, quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.
Amen.

VESPERS.

Ant. CALICEM salutaris accipiam, et nomen Domini invocabo.

Ps. CXV.

CREDIDI propter quod locutus sum; * ego autem humiliatus sum nimis.
Ego dixi in excessu meo; * omnis homo mendax.
Quid retribuam Domino, * pro omnibus quæ retribuit mihi?

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Calicem salutaris accipiam, * et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus * pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus, * ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea: * tibi sacrificabo hostiam laudis et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus; * in atriis domus Domini, in medio tui, Jerusalem.

Ant. Calicem, &c.

Ant. Cum his qui oderunt pacem eram pacificus; dum loquebar illis, impugnabant me gratis.

Ps. cxix.

AD Dominum, cum tribularer, clamavi, * et exaudivit me.

Domine, libera animam meam a labiis iniquis, * et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi * ad linguam dolosam?

Sagittæ potentis acutæ, * cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est; habitavi cum habitantibus Cedar: * multum incola fuit anima mea.

Cum his qui oderunt pacem, eram pacificus; * cum loquebar illis, expugnabant me gratis.

Ant. Cum his, &c.

Ant. Ab hominibus iniquis libera me Domine.

Ps. cxxxix.

ERIPE me, Domine, ab homine malo: * a viro iniquo eripe me.

Qui cogitaverunt iniquitates in corde; * tota die constituebant prœlia.

Acuerunt linguas suas sicut serpentis; * venenum aspidum sub labiis eorum.

Custodi me, Domine, de manu peccatoris; * et ab hominibus iniquis eripe me.

Qui cogitaverunt supplantare gressus meos, * absconderunt superbi laqueum mihi.

Et funes extenderunt in laqueum; * juxta iter

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scandalum posuerunt mihi.

Dixi Domino; Deus meus es tu; * exaudi Domine, vocem deprecationis meæ.

Domine, Domine, virtus salutis meæ; * obumbrasti super caput meum in die belli.

Ne tradas me, Domine, a desiderio meo peccatori; * cogitaverunt contra me; ne derelinquas me, ne forte exaltentur.

Caput circuitus eorum, * labor labiorum ipsorum operiet eos.

Cadent super eos carbones, in ignem dejicies eos: * in miseriis non subsistent.

Vir linguosus non dirigetur in terra: * virum injustum mala capient in interitu.

Cognovi quia faciet Dominus judicum inopis; * et vindictam pauperum.

Verumtamen justi confitebuntur nomini tuo; * et habitabunt recti cum vultu tuo.

Ant. Ab hominibus iniquis, &c.

Ant. Custodi me a laqueo quem statuerunt mihi, et a scandalis operantium iniquitatem.

Ps. cxl.

DOmine, clamavi ad te, exaudi me; * intende voci meæ, cum clamavero ad te.

Dirigatur oratio mea, sicut incensum, in conspectu tuo; * elevatio manuum mearum sacrificium vespertinum.

Pone Domine custodiam ori meo; * et ostium circumstantiæ labiis meis.

Non declines cor meum in verba malitiæ, * ad excusandas excusationes in peccatis.

Cum hominibus operantibus iniquitatem; * et non communicabo cum electis eorum.

Corripiet me justus in misericordia, et increpabit me; * oleum autem peccatoris non impinguet caput meum.

Quoniam adhuc et oratio mea in beneplacitis eorum: * absorpti sunt juncti petræ judices eorum.

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Audient verba mea quoniam potuerunt. * Sicut crassitudo terræ erupta est super terram.

Dissipata sunt ossa nostra secus infernum; * quia ad te, Domine, Domine, oculi mei; in te speravi, non auferas animam meam.

Custodi me a laqueo, quem statuerunt mihi * et a scandalis operantium inivuitatem.

Cadent in reticulo ejus peccatores; *singulariter sum ego donec transeam.

Ant. Custodi me, &c.

Ant. Considerabam ad dexteram; et videbam; et non erat qui cognosceret me.

Ps. cxli.

VOCE mea ad Dominum clamavi: * voce mea ad Dominum deprecatus sum.

Effundo in conspectu ejus orationem meam, * et tribulationem meam ante ipsum pronuntio;

In deficiendo ex me spiritum meum: * et tu cognovisti semitas meas.

In via hac, qua ambulabam, * absconderunt superbi laqueum mihi.

Considerabam ad dexteram, et videbam; * et non erat qui cognosceret me.

Perit fuga a me, * et non erat qui requirat animam meam.

Clamavi ad te, Domine, * dixi: tu es spes mea, portio mea in terra viventium.

Intende ad deprecationem meam; * quia humiliatus sum nimis.

Libera me a persequentibus me; * quia confortati sunt super me.

Educ de custodia animam meam ad confitendum nomini tuo; * me expectant justi donec retribuas mihi.

Ant. Considerabam ad dexteram. &c.

At the Magnificat.

Ant. Cœnantibus autem illis accepit Jesus panem, et benedixit ac fregit, deditque discipulis suis.

V. Christus factus est pro nobis obediens usque ad mortem.

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MAgnificat * anima mea Dominum.

Et exultavit spiritus meus * in Deo salutari meo.

Quia respexit humilitatem ancillæ suæ; * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna, qui potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie in progenies, * timentibus eum.

Fecit potentiam in brachio suo; * dispersit superbos mente cordis sui.

Deposuit potentes de sede; * et exultavit humiles.

Esurientes implevit bonis; * et divites dimisit inanes.

Suscepit Israel puerum suum; * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros, * Abraham, et semini ejus, in sæcula.

Ant. Cœnantibus &c.

V. Christus factus &c.

Here all kneel, and say, Our Father, &c. *in secret.*

Ps. l.

MIserere mei Deus, * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, * dele iniquitatem meam.

Amplius lava me ab iniquitate mea; * et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco; * et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci; * ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in inquitatibus conceptus sum; * et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti; * incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor; * lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiam; * et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis; * et omnes iniquitates meas dele.

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Cor mundum crea in me, Deus; * et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua; *et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiam salutaris tui; * et spiritu principali confirma me.

Docebo iniquos vias tuas; * et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ; * et exaltabit lingua mea justitiam tuam.

Domine, labia mea aperies, * et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique; * holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus; * cor contritum et humiliatum, Deus, non despicies.

Benigne fac Domine, in bona voluntate tua Sion; * ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes et holocausta; * tunc imponent super altare tuum vitulos.

PRAYER. *Respice.*—Look down, *page* 270.

GOOD-FRIDAY.

MASS of the PRESANCTIFIED.

The Priest (*with his* Ministers, *having for some time lain prostrate in the sanctuary, in silent prayer*) *he arises and goes up and kisses the middle of the altar: then a* Reader *begins the* Lessons, *in* an audible voice, *without any title, whilst the* Priest *reads them at the same time,* in a low voice, *at the Epistle side of the altar.*

I. LESSON. *Osee* vi. 1. 6.—*Thus saith the Lord:* In their affliction they will rise early to me: Come, and let us return to the Lord. For he hath taken us, and he will heal us: he will strike, and he will

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cure us. He will revive after two days: on the third day he will raise us up, and we shall live in his sight. We shall know and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice; and the knowledge of God more than holocausts.

TRACT. *Habac.* iii.—*Domine, audivi auditionem tuam, et timui: consideravi opera tua, et expavi.* Lord, I have heard thy works, and was afraid: I considered thy works, and trembled. *V.* Thou wilt appear between two animals; when the years draw near, thou wilt be known; when the time shall come, thou wilt be shewn. *V.* When my soul shall be in trouble, even in thy wrath thou wilt remember thy mercy. *V.* God will come from Libanus, and the Holy One from the dark mountain *V.* His majesty hath clouded the heavens; and the earth is full of his praise.

Let us pray.

Flectamus genua.	Let us kneel down.
R. *Levate.*	*R.* Stand up again.

COLLECT. *Deus, a quo,* as p. 271.

II. LESSON. *Exod.* xii. 1. 11.—*In those days.* The Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be

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less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also he shall kill a kid. And you shall keep it unto the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is the passage) of the Lord.

TRACT. *Ps.* cxxxix. — *Eripe me, Domine, ab homine malo : a viro iniquo libera me, &c.*

Deliver me, O Lord, from the evil man: rescue me from the unjust man. *V.* Who have devised iniquities in their hearts: all the day long they designed battles. *V.* They have sharpened their tongues like a serpent: the venom of asps is under their lips. *V.* Keep me, O Lord, from the hand of the wicked and from unjust men deliver me. *V.* Who have proposed to supplant my steps; the proud have hid a net for me. *V.* And they have stretched out cords for a snare: they have laid for me a stumbling block by the way side. *V.* I said to the Lord; thou art my God; hear, O Lord, the voice of my supplication. *V.* O Lord, Lord the might of my salvation

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cover thou my head in the day of battle. *V.* Give me not up, O Lord, from my desire to the wicked: they have plotted against me, do not thou forsake me, lest they should triumph. *V.* The head of their compassing me about: the labour of their lips shall overwhelm them. *V.* But as for the just they shall give glory to thy name: and the upright shall dwell with thy countenance.

The PASSION *of our* LORD JESUS CHRIST *according to* John xviii. *and* xix.

AT that time: Jesus went with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples. Judas therefore having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon him, went forth, and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them: I am he: they went backward, and fell to the ground. Again therefore he asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you, that I am he. If therefore you seek me, let these go their way. That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword drew it: and struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Malchus. Jesus then said to Peter: Put up thy sword into the scabbard: The chalice which my Father hath given me, shall I not drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and they bound him. And they led him away to

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Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year. Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the court of the high-priest. But Peter stood at the door without. The other disciple therefore who was known to the high-priest, went out, and spoke to the porteress, and brought in Peter. And the maid that was porteress, saith to Peter: Art not thou also one of this man's disciples: He saith: I am not. Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing and warming himself. The high-priest then asked Jesus of his disciples and of his doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why asketh thou me? ask them who have heard what I have spoken unto them: behold they know what things, I have said. And when he had said these things, one of the officers standing by, gave Jesus a blow, saying: Answerest thou the high-priest so? Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou me? And Annas sent him bound to Caiphas the high-priest. And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high-priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with him? Then Peter again denied: and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall

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And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them and said: What accusation bring you against this man? They answered and said to him: If he were not a malefactor we would not have delivered him up to thee. Pilate then said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he said, signifying what death he should die: Pilate therefore went into the hall again, and called Jesus and said to him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation, and the chief priest have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest, that I am a king. For this was I born, and for this I came into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. Pilate saith to him: What is the truth? And when he had said this, he went out again to the Jews, and said to them: I find no cause in him. But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews? Then cried they all again saying: Not this man but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus, and scourged him. And the soldiers platting a crown of thorns, put it upon his head: and they put on him a purple garment. And they came to him, and said: Hail, king of the Jews

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and they give him blows. Pilate therefore went forth again, and saith to them: Behold I bring him forth unto you, that you may know that I find no cause in him. (Jesus therefore came forth bearing the crown of thorns, and the purple garment.) And he saith to them: Behold the man. When the chief priests therefore and the servants had seen him, they cried out saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him. The Jews answered him: We have a law; and according to that law he ought to die, because he made himself the Son of God When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth: and sat down in the judgment-seat in the place that is called Lithostrotos, and in the Hebrew Gabbatha. And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then therefore he delivered him to them to be crucified. And they took Jesus, and led him forth. And bearing his own cross, he went forth to that place which is called

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Calvary, but in Hebrew Golgotha. Where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title therefore many of the Jews did read: because the place where Jesus was crucified, was nigh to the city; and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered: What I have written, I have written. The soldiers therefore when they had crucified him, took his garments (and they made four parts, to every soldier a part), and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it whose it shall be; that the scripture might be fulfilled which saith: "They have parted my garments among them and upon my vesture they have cast lots." And the soldiers indeed did these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother, and the disciple standing whom he loved, he saith to his mother: Woman, behold thy Son. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterward Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop put it to his mouth. Jesus therefore when he had taken the vinegar, said it is consummated. And bowing his head, he gave up the ghost.* Then the

* Here all kneel, and pause.

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Jews (because it was the parasceve) that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they came to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true And he knoweth that he saith true; that you also may believe. For these things were done that the scripture might be fulfilled: "You shall not break a bone of him." And again another scripture saith: "They shall look on him whom they pierced."

Here is said, Cleanse my heart. ORDINARY, p. xx.

AND after these things Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about one hundred pound weight. They took therefore the body of Jesus, and bound it in linen cloths with the spices, as the manner of the Jews is to bury. Now there was in the place, where he was crucified, a garden: and in the garden a new sepulchre, wherein no man had yet been laid. There therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

Then the Priest, *standing on the* Epistle side, *says as follows.*

Let us pray, most dearly beloved brethren, for the

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holy Church of God, that the Lord God would be pleased to grant it peace, maintain it in union, and preserve it all over the earth. That he would likewise bring into her bosom, the princes and potentates of the whole world, and grant us peace and tranquillity in this life, and to glorify God the Father Almighty.]

Priest. Let us pray. *Deacon.* Let us kneel down. *Subdeacon.* Stand up again.

O Almighty and Eternal God, who, by Christ, hast revealed thy glory to all nations; preserve the works of thine own mercy, that thy Church, which is spread over the whole world, may persevere with a constant faith in the confession of thy name. Thro' the same. *R. Amen.*

[Let us pray also for our most Holy Father, Pope N. that our Lord God, who hath made choice of him in the order of the Episcopacy, may preserve him in health and safety for the good of his holy Church, and to govern the holy people of God.]

Priest. Let us pray. *Deacon.* Let us kneel down. *Subdeacon.* Stand up again.

O Almighty and Eternal God, by whose appointment all things are established and maintained mercifully regard our prayers, and by thy goodness, preserve the Prelate chosen to govern us; that the Christian people, who are governed by thy authority, may increase the merits of their faith under so great a Bishop. Thro'. *R. Amen.*

[Let us also pray for all Bishops, Priests, Deacons, Subdeacons, Acolytes, Exorcists, Readers, Doorkeepers, Confessors, Virgins, Widows, and for all the holy people of God.]

Priest. Let us pray. *Deacon.* Let us kneel down. *Subdeacon.* Stand up again.

O Almighty and Eternal God, by whose spirit the whole body of the Church is sanctified and

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governed; hear our prayers for all orders and degrees thereof: that by the assistance of thy grace, thou mayest be served by every rank and condition. Thro'. *R. Amen.*

[Let us pray also for *N. N.* that the Lord God may reduce to his obedience all barbarous nations for our perpetual peace.]

Priest. Let us pray. *Deacon.* Let us kneel down. *Subdeacon.* Stand up again.

O Almighty and Eternal God, in whose hands are the power and right of all kingdoms: graciously look down on the empire *N. N.* that those nations who confide in their own haughtiness and strength may be reduced by the power of thy right hand. Thro' *R. Amen.*

[Let us pray also for our Catechumens, that our Lord God may open for them the ears of their hearts, and the gates of mercy; that having received the remission of sin by the laver of regeneration, they may also belong to our Lord Jesus Christ.]

Priest. Let us pray. *Deacon.* Let us kneel down. *Subdeacon.* Stand up again.

O Almighty and Eternal God, who continually makest the Church fruitful in new children; increase the faith and understanding of our Catechumens, that, being again born at the font of baptism, they may be joined to thy adopted children. Thro' *R. Amen.*

[Let us pray, most dearly beloved brethren to God the Father Almighty, that he would purge the world of all errors, cure diseases, drive away famine, open prisons, break chains, grant a safe return to travellers, health to the sick, and a secure harbour to such as are at sea.]

Priest. Let us pray. *Deacon.* Let us kneel down. *Subdeacon.* Stand up again.

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O Almighty and Eternal God, the comfort of the afflicted, and the strength of those that labour; let the prayers of all such as call upon thee in tribulation, come to thee; that all with joy, may find the effects of thy mercy in their necessities. Thro'. *R. Amen.*

[Let us pray also for all heretics and schismatics, that our Lord God would be pleased to deliver them from all their errors, and call them back to our Holy Mother the Catholic and Apostolic Church.]

Priest. Let us pray. *Deacon.* Let us kneel down. *Subdeacon.* Stand up again.

O Almighty and Eternal God, who savest all and wouldst have none to perish; look down on those souls that are seduced by the deceits of the devil; that the hearts of all those who err, laying aside all heretical malice, may repent and return to the unity of the truth. Thro'. *R. Amen.*

[Let us pray also for the perfidious Jews; that the Lord God would withdraw the veil from their hearts, that they also may acknowledge our Lord Jesus Christ thy Son.]

☞ Flectamus genua *is here omitted, in abhorrence of the insult offered by the Jews to our Saviour, when they knelt before him in derision, in the hall of Pilate's palace.*

O Almighty and Eternal God, who deniest not thy mercy even to the perfidious Jews; hear our prayers which we pour forth for the blindness of that people; that by acknowledging the light of thy truth, which is the Christ, they may be brought out of their darkness. Thro'. *R. Amen.*

[Let us pray also for the Pagans, that Almighty God would remove all iniquity from their hearts; that quitting their idols, they may be converted to the true and living God, and his only Son, Jesus Christ our Lord.]

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Priest. Let us pray. *Deacon.* Let us kneel down. *Subdeacon.* Stand up again.

O Almighty and Eternal God, who seekest not the death of sinners, but that they should live; mercifully hear our prayers, and deliver them from their idolatry: and, to the praise and glory of thy name, admit them into thy holy Church. Through Jesus Christ our Lord, who livest. *R. Amen.*

Here the Priest takes down the cross, and uncovering the top of it, says,

Anth. Behold the wood of the cross, on which hung the Salvation of the World.

Then the Clergy, and all the people, on their bended knees, answer:

R. Come let us adore*. *Venite adoremus.*

*** *This* Anth. *and* R. *being repeated twice more, till the whole Cross is uncovered, the Priest lays it down in a proper place, and all kneeling thrice on both knees, reverently approach to, and devoutly kiss the feet of the crucifix. During this ceremony, two chanters in the middle of the choir sing alternately, the versicles called the* Reproaches, *because they are in the name of Christ reproaching the Jewish people with ingratitude, for the manifold blessings and favours he had conferred on them.*

V. My people, what have I done to thee? Or in what have I grieved thee? Answer me.	V. *Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.*

* The intention of the Church, in exposing the cross to our veneration on this day, is, that we might the more effectually raise up our hearts to HIM who expired thereon for our redemption. Whenever, therefore, we kneel or prostrate ourselves before a crucifix it is JESUS CHRIST only whom we adore, and it is in him alone that our respects terminate.

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V. Because I brought thee out of the land of Egypt; thou hast prepared a cross for thy Saviour.

V. Quia eduxi te de terra Ægypti: parasti crucem Salvatori tuo.

I. Choir sings, *Agios Theos.*
II. Choir answers, *Sanctus Deus.* } O holy God.

I. Choir, *Agios Ischyros.*
II. Choir, *Sanctus Fortis.* } O Most Holy One.

I. Choir, *Agios Athanatos eleison imas.*
II. Choir, *Sanctus immortalis, miserere nobis.* } O Holy Immortal One, have mercy on us.

*** *After singing the foregoing praises of God in Greek and Latin (formerly the two most universal languages, to shew the union between all the Churches), two of the second choir proceed with the* Reproaches.

V. Because I was thy guide through the desert for forty years, and fed thee with manna, and brought thee into an excellent land, thou hast prepared a cross for thy Saviour.

Then Agios o Theos, &c. *is repeated alternately as above, after which two of the first choir sing:*

V. What more should I have done to thee, and have not done? I have planted thee for my most beautiful vineyard: and thou hast proved very bitter to me, for in my thirst thou givest me vinegar to drink; and piercedst the side of thy Saviour with a spear.

Agios o Theos, &c. *is repeated as above.*

V. For thy sake I scourged Egypt with her first-born; and thou hast delivered me up to be scourged.

The whole Choir.] My people, what have I done to thee? or in what have I grieved thee? Answer me.

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Two of I. Choir.] *V.* I led thee out of Egypt, having drowned Pharaoh in the Red Sea; and thou hast delivered me up to the chief priests.

The whole Choir. My people, &c.

Two of II. Choir.] *V.* I opened the sea before thee; and thou hast opened my side with a spear

The whole Choir. My people, &c.

Two of I. Choir.] *V.* I went before thee in a pillar of cloud; and thou hast brought me to the court of Pilate.

The whole Choir. My people, &c.

Two of II. Choir.] *V.* I fed thee with manna in the desert; and thou hast beaten me with buffets and stripes.

The whole Choir. My people, &c.

Two of I. Choir.] *V.* I gave thee wholesome water to drink out of the rock, and thou hast given me for my drink gall and vinegar.

The whole Choir. My people, &c.

Two of II. Choir.] *V.* For thy sake I smote the king of Canaan; and thou hast smote my head with a cane.

The whole Choir. My people, &c.

Two of I. Choir.] *V.* I gave thee a royal sceptre; and thou hast given me a crown of thorns.

The whole Choir. My people, &c.

Two of II. Choir.] *V.* By great might I raised thee on high; and thou hast hanged me on the gibbet of the cross.

The whole Choir. My people, &c. *and the*

ANTHEM. We adore thy cross, O Lord, and we praise and glorify thy holy resurrection, for by the wood of the cross the whole earth is filled with joy.

Ps. May God have mercy on us and bless us; may his countenance shine upon us, and may he have mercy on us.

Ant. We adore thee, &c. *to Ps*

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Then is sung the Versicle, O faithful cross! *with the* Hymn, *in the following manner:*

O Faithful cross! O noblest tree!
In all our woods there 's none like thee:
No earthly groves, no shady bow'rs
Produce such leaves, such fruit such flow'rs.
*Sweet are the nails, and sweet the wood,
That bears a weight, so sweet so good.

HYMN.

SING, O my tongue, devoutly sing
The glorious laurels of our King:
Sing the triumphant victory
Gain'd on the cross erected high;
Where man's Redeemer yields his breath
And, dying, conquers hell and death.
O faithful cross, &c. *is repeated to**

With pity our Creator saw
His noblest work transgress his law,
When our first parents rashly ate
The fatal tree's forbidden meat;
He then resolv'd the cross's wood
Should make that tree's sad damage good
Sweet are the nails, &c. *from**.

By this wise method God design'd
From sin and death to save mankind;
Superior art with love combines,
And arts of Satan countermines:
And where the traitor gave the wound,
There healing remedies are found.
O faithful cross, &c. *to**.

When the full time decreed above
Was come to shew this work of love,
Th' Eternal Father sends his Son,
The world's Creator from his throne:
Who on our earth, this vale of tears,
Cloth'd with a virgin's flesh appears.
Sweet are the nails, &c. *from**.

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Thus God made man, an infant lies,
And in the manger weeping cries;
His sacred limbs by Mary bound,
The poorest tatter'd rags surround;
And God's incarnate feet and hands
Are closely bound with swathing bands.
O faithful cross, &c. *to**.

Full thirty years were fully spent
In this our mortal banishment;
And then the Son of Man decreed
For the lost sons of men to bleed;
And on the cross a victim laid,
The solemn expiation made.
Sweet are the nails, &c. *from**.

Gall was his drink; his flesh they tear
With thorns and nails; a cruel spear
Pierces his side, from whence a flood
Streams forth, of water mix'd with blood;
With what a tide are wash'd again
The sinful earth, the stars the main!
O faithful cross, &c. *to**.

Bend tow'ring tree, thy branches bend,
Thy native stubbornness suspend:
Let not stiff nature use its force,
To weaker saps have now recourse;
With softest arms receive thy load,
And gently bear our dying God.
Sweet are the nails, &c. *from**.

On thee alone the Lamb was slain
That reconcil'd the world again;
And when on raging seas was tost
The shipwreck'd world and mankind lost,
Besprinkled with his sacred gore,
Thou safely brought them to the shore
O faithful cross, &c. *to**.

All glory to the sacred Three,
One undivided Deity:

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To Father Holy Ghost and Son,
Be equal praise and homage done:
Let the whole universe proclaim
Of One and Three the glorious name. *Amen.*
Sweet are the nails, &c. *from**.

Towards the end of the Adoration, &c. *the Candles on the Altar are lighted, and the Cross being placed thereon, the* Priest, *with his* Attendants, *go to fetch the* Presanctified Host *from the place where it was yesterday deposited. Whilst the* Procession *is returning the following* HYMN *is sung.*

VEXILLA regis prodeunt,
Fulgit Crucis mysterium;
Qua vita mortem pertulit,
Et morte vitam protulit.
Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos laveret sordibus,
Manavit unda et sanguine.
Impleta sunt, quæ concinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.
Arbor decora et fulgida,
Ornata regis purpura!
Electa digno stipite
Tam sancta membra tangere!
Beata, cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari
O crux, ave spes unica
Hoc passionis tempore!
Piis adauge gratiam,
Reisque dele crimina.
Te fons salutis, Trinitas,
Collaudet omnis Spiritus;
Quibus crucis victoriam
Largiris, adde præmium.
Amen.

Having placed the Sacred Host *on the Altar, he censes it on his knees, and lays it on the corporal: and after receiving the* Chalice *with wine and water from the* Deacon, *he censes both* Host *and* Chalice, *saying:*

MAY this incense, which hath been blessed by thee, O Lord, ascend to thee, and may thy mercy descend upon us.

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At the censing of the Altar.

LET my prayer, O Lord, ascend like incense in thy sight; and let the lifting up of my hands be like the evening sacrifice. Place, O Lord, a guard upon my mouth, and a gate of prudence before my lips, that my heart may not wander after words of malice, to seek excuses in sin.

On returning the Censer *to the* Deacon *he says:*

MAY the Lord kindle in us the fire of his love, and the flame of everlasting charity.

Then he washes his fingers without saying any thing; afterwards he bows down at the middle of the altar, and says:

ACCEPT us, O Lord, coming to thee in the spirit of humility, and with a contrite heart; and grant that the sacrifice of this day may be so celebrated by us as to be well pleasing to thee, O Lord our God.

Then turning about towards the people, he says:

Pr. BRETHREN, pray that this my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive this sacrifice from thy hands to the praise and glory of his own name, to our benefit, and that of all his holy Church.

Let us pray.

Pr. INSTRUCTED by thy saving precepts, and following thy divine directions, we presume to say: Our Father, &c. *p.* xxix.

R. Deliver us from all evil.

Having answered Amen *in silence, he then says aloud:* Deliver us, we beseech thee, O Lord, &c. as in *p.* xl.

Having elevated the Sacred Host, *and divided it into three parts, he puts one of them into the* Chalice *saying:*

LET not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, pre

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sume to receive, turn to my judgment and condemnation; but let it, through thy mercy, become a safe-guard and remedy both to soul and body: who with God the Father, in unity with the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

Taking up the Sacred Host *on the* Paten, *he says:*

I WILL receive the bread of heaven, and call on the name of the Lord.

Then he strikes his breast, repeating thrice:

LORD, I am not worthy thou shouldst enter under my roof; speak therefore but the word, and my soul shall be healed.

When he receives the Sacred Host, *he says:*

MAY the body of our Lord Jesus Christ preserve my soul to everlasting life. *Amen.*

Having received the Chalice, *and taken the* Ablution, *bowing down, he says:*

GRANT, O Lord, that what we have taken with our mouths, we may receive with a pure heart; that as we now receive it in this mortal life, it may procure us that which is eternal.

VESPERS.

ANTHEMS *and* PSALMS, *as yesterday, p.* 275. *except the* ANT. *At the* Magnificat.

ANT. *Cum accepisset acetum dixit; consummatum est: et inclinato capite, emisit spiritum.*

V. *Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.*

Our Father *being said in secret, the office concludes with the Ps.* Miserere, *p.* 279, *and the Prayer* Respice, *p.* 270.

HOLY SATURDAY.

IN the first ages of the Church there was no Mass celebrated either on this day or yesterday. The faithful silently adored Jesus Christ in the sepulchre till towards evening, when they assembled in the Church,

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and occupied themselves in praying, reading lessons from the holy Scriptures, singing psalms, baptising and confirming catechumens, &c. &c. until about midnight, when the Mass of the Resurrection began. Wherefore in order to perpetuate the remembrance of the fervent piety of her first children, the Church still retains the word *night* in the Office of *this day*.

The BLESSING *of the* FIRE.

The Lord be with you. *R.* And with thy spirit

Let us pray. *Deus, qui.*

O GOD, who by thy only Son, the chief corner-stone of thy Church, hast bestowed on the faithful the fire of thy divine love: bless ✠ this new fire produced from a flint for our use: and grant that during this paschal solemnity. we may be so inflamed with heavenly desires, that with purity of mind, we may come to those festivals, where we may enjoy a light which will never end. Thro' the same. *R. Amen.*

Let us pray. *Domine, Deus.*

O LORD God, Almighty Father, never-failing light, who art the Creator of all the lights; bless ✠ this light, which hath been before blessed and sanctified by thee, who hast enlightened the whole world; that we may be inflamed by that same light, and enlightened by the fire of thy brightness: and as thou didst enlighten Moses when he went out of Egypt, so enlighten our hearts and senses, that we may obtain that light and life which will have no end. Thro' Christ our Lord. *R. Amen.*

Let us pray. *Domine sancte.*

O HOLY Lord, Almighty Father, Eternal God, vouchsafe to assist us, while we bless this fire in thy name, and in that of thy only Son Jesus Christ, our Lord and God, and the Holy Ghost. assist us against the fiery darts of the enemy, and enlighten us with thy heavenly grace. Who livest and reignest with the same, &c. *R. Amen.*

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The BLESSING *of the five Grains of* INCENSE.

PLENTILULLY pour forth, we beseech thee, O Almighty God, thy ✠ blessing on this incense and kindle, O invisible regenerator, the brightness of this night; that not only the sacrifice which is offered this night may shine by the sacred mixture of thy light; but also, that into whatever place any thing sanctified by these mystical prayers shall be carried, there by the power of thy majesty, all the malicious artifices of the devil may be defeated Thro' Christ our Lord. *R. Amen.*

After an Acolyte *has put some of the* blessed Fire *into the* Censer, *the* Priest *adds incense saying:* "May thou be blessed ✠ by him, in whose honour thou art to be burnt." *Here he sprinkles the* Grains *of* Incense *and the* Fire *thrice saying:* "Sprinkle me, &c." *p.* xiii. *Then having fumed them thrice with* Incense, *he takes the* Cane *with the* three Candles *to the* entrance of the Church, *where* one *is lighted by an* Acolyte *with a candle from the new fire, whilst the* Deacon *sings alone:* "Behold the light of Christ," *to which, all kneeling, add:* "*R.* Thanks be to God."

The same is repeated at lighting the second *in the* middle of the Church, *and the* third *at the* foot of the altar; *after which the* Deacon *says:* "Pray, Sir, give me your blessing." *To which the* Priest *replies:* "May the Lord be in your heart and lips, that you may worthily and fitly proclaim his Paschal praise: in the name of the Father, and of the Son ✠, &c. *R. Amen.*

During the BLESSING *of the* PASCHAL CANDLE, *all stand up.*

LET now the heavenly troop of angels rejoice let these divine mysteries be joyfully celebrated: and let the heavenly trumpet publish the victory of our great King, and let the earth also triumph, being beautified with such resplendent beams; and let

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it see the darkness which overspread the whole world chased away by the splendor of our Eternal King. Let our Mother the Church also rejoice, being adorned by the rays of so great a light; and let this temple echo with the joyful acclamations of all the people. And therefore I beseech you, dear brethren, who behold the wonderful brightness of this holy light, to join with me in invoking the mercy of Almighty God; that he who hath been pleased, without any merit on my side, to admit me into the number of his Levites, may by the effusion of light upon me, enable me to go through with the encomium of this taper. Through our Lord Jesus Christ his Son, who with him and the Holy Ghost liveth and reigneth one God world without end. *R. Amen.*

V. The Lord be with you. *R.* And with thy spirit. *V.* Raise up your hearts on high. *R.* We have them raised up to the Lord. *V.* Let us give thanks to the Lord our God. *R.* It is meet and just.

IT is truly meet and just to proclaim with all the affection of heart and soul, and sound of voice, the invisible God, the Father Almighty, and his only Son our Lord Jesus Christ: who paid for us to his eternal Father the debt of Adam; and, by his sacred blood, cancelled the guilt of the original offence. For this is the Paschal solemnity, in which the true Lamb was slain, by whose blood the doors of the faithful are consecrated. This is the night, in which thou formerly didst bring forth our forefathers, the children of Israel, out of Egypt, leading them dry-foot through the Red-Sea. This also is that night which dissipated the darkness of sin by the light of a pillar of fire. This is the night, which, withdrawing all those who, through the whole world, believe in Christ, from the vices of the world, and the darkness of sin, restores them to grace, and

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gives them a fellowship with the saints. This is the night in which Christ broke the chains of death, and ascended victorious from the grave. For it would have availed us nothing to have been born, unless we had also the advantage of being redeemed. O the wonders of thy mercy towards us! O the inestimable excess of thy love. Thou didst deliver up thy Son to redeem a slave! O truly necessary sin of Adam, which hath been blotted out by the death of Christ! O happy fault, which deserved such and so great a Redeemer! O truly blessed night, which alone wast privileged to know the hour and moment when Christ rose again from the dead! This is the night of which it is written: "And the night shall be as light as day: and the night shineth upon me in my pleasures." The sacredness therefore of this night puts crimes to flight, washes away sin, and restores innocence to the fallen, and joy to those in sorrow. It banishes enmities, produces concord, and makes potentates bow.

Here the Deacon *fixes the* five Grains of Incense *in the Candle in the form of a Cross, and then goes on:*

RECEIVE, therefore, O Holy Father, on this sacred night, the evening sacrifice of this incense, which thy holy Church, by the hands of her ministers, presents to thee in the solemn oblation of this wax candle, made out of the labour of bees. But now we know the meaning of the encomiums of this taper lighted from this sparkling fire to the honour of God. (*Here he lights the Paschal Candle.*) Which fire, though now divided, suffers no loss from the communication of its light, whilst it feeds on the melted wax produced by the bee to make this taper. (*Here the lamps are lighted.*) O truly blessed night, which plundered the Egyptians, and enriched the Hebrews! O night, in which heaven is united to earth, and God to man! We beseech thee, therefore, O Lord, that this taper, consecrated to the

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honour of thy name, may continue burning to dissipate the darkness of this night; and being accepted by thee as a sweet odour, it may be joined to the lights of heaven. Let the morning star find it burning: that morning star, I mean, which never sets; who, returning from the grave, darted forth his benign rays upon mankind. We beseech thee, therefore, O Lord, to grant us peace during this Paschal solemnity, and with thine uninterrupted protection to rule, govern, and preserve us thy servants, and all the clergy and devout laity; together with our holy father Pope N. and our Bishop N. Look down also on our pious King N. and since thou knowest O God, the desires of his heart, grant, by the ineffable grace of thy goodness and mercy, that he may enjoy with all his people, an uninterrupted peace and heavenly victory. Thro'. *R. Amen.*

Then are read the Lessons *called* Prophecies *for the* Instruction *of the* Catechumens.

I. PROPHECY. *Gen.* i. ii.—In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep; and the Spirit of God moved over the waters. And God said: be light made. And light was made. And God saw the light that it was good: and he divided the light from the darkness. And he called the light day, and the darkness night; and there was evening and morning one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament. And it was so. And God called the firmament, Heaven: and the evening and morning were the second day. God also said: Let the waters that are under the heaven be gathered together into one place: and let the dry land appear. And it was so done. And God

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called the dry land Earth: and the gathering together of the waters, he called Seas. And God saw that it was good. And he said: let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years; to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights; a greater light to rule the day, and a lesser light to rule the night; and stars. And he set them in the firmament of heaven, to shine upon the earth. And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying; Increase and multiply, and fill the waters of the sea; and let the birds be multiplied upon the earth. And the evening and morning were the fifth day And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds; and it was so done. And God made the beasts of the

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earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And he said: Let us make man to our image and likeness, and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him: male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that you may have to feed upon. And it was so done. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day. (Chap ii.) So the heavens and earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

Pr. Let us pray. *Deac.* Let us kneel down.
Subd. Stand up again.

PRAYER. *Deus, qui.*—O God, who didst wonderfully create man, and redeem him by a still greater wonder: grant us, we beseech thee, such strength of mind and reason against all the allurements of sin, that we may deserve to obtain eternal joys. Thro'. *R. Amen.*

II. PROPHECY. *Gen.* v. 31. vi. vii. viii. 18. —And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. (Chap. vi.) And

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after that men began to be multiplied upon the earth. and daughters were born to them. The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all, which they chose. And God said: My spirit shall not remain in man forever, because he is flesh: and his days shall be one hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went into the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generation, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth) he said to Noe: the end of all flesh is come before me, and the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark shalt thou set in the side: with lower,

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middle chambers, and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee: And thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee; of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food, that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God commanded him (Chap. vii.) And he was six hundred years old, when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened. And the rain fell upon the earth forty days and forty nights. In the self-same day Noe, and Sem, and Cham, and Japheth, his sons: his wife, and the three wives of his sons with them, went into the ark: they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fow. according to its kind, all birds, and all that fly And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth. and all the high mountains under the whole heaven was covered. The water was fifteen cubits higher than the mountains, which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth: and Noe only

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remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. (Chap. viii.) And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brough a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood-gates of heaven were shut up, and the rain from heaven was restrained. And the waters returned from off the earth, going and coming: and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe opening the window of the ark which he had made, sent forth a raven; which went forth, and did not return till the waters were dried upon the earth. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive-tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth. And he stayed yet other seven days; and he sent forth the dove, which returned not any more unto him. And God spoke to Noe, saying: Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls, as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. So Noe went out, he and his sons, his wife, and the wives of his sons with him: and all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the

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ark. And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a weet savour.

Pr. Let us pray. *Deac.* Let us kneel down.
Subd. Stand up again.

PRAYER. *Deus incommutabilis.*—O God, whose power is unchangeable, and whose light never faileth, mercifully regard the wonderful sacrament of thy whole Church, and by an effect of thy perpetual providence, accomplish in peace the work of human salvation: and let the whole world experience and see, that what was now fallen, is raised up again: what was old, is become new; and that all things are again settled by him who gave them their first being, our Lord Jesus Christ thy Son. Who liveth. *R. Amen.*

III. PROPHECY. *Gen.* xxii.—*In those days:* God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am. He said to him: Take thy only begotten Son Isaac, whom thou lovest, and go into the land of vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee. So Abraham rising up in the night, saddled his ass; and took with him two young men, and Isaac his son; and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father. And he answered: What wilt thou, son: Behold, saith he, fire and wood

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where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son. So they went on together: and they came to the place which God had shewed him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac, his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord seern. Whereupon, even to this day, it is said: In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Pr. Let us pray. *Deac.* Let us kneel down.
Subd. Stand up again.

PRAYER. *Deus, fidelium.*—O God, the sovereign Father of the faithful, who throughout the whole world multipliest the children of the promise by the grace of thy adoption and makest thy servant Abra-

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ham, according to thy oath, the father of all nations by this paschal sacrament; grant that thy people may worthily receive the grace of thy vocation. Thro'. *R. Amen.*

IV. PROPHECY. *Exod.* xiv. 24.—*In those days:* It came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire, and of the cloud, slew their host: and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waves returned, and covered the chariots and the horsemen of all the army of Pharao, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:

TRACT. *Exod.* xv.- Let us sing to the Lord: for he is gloriously magnified; the horse and the rider he hath thrown into the sea. He hath been my help and my protector and Saviour. *V.* He is my God.

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and I will glorify him; the God of my father, and I will exalt him. *V.* He is the Lord that destroyeth wars: his name is the Lord.

Pr. Let us pray. *Deac.* Let us kneel down.
Subd. Stand up again.

PRAYER. *Deus cujus.*—O God, whose ancient miracles we see renewed in our days: whilst, by the water of regeneration, thou performest, for the salvation of the Gentiles, that which by the power of thy right hand thou didst for the deliverance of one people from the Egyptian persecution; grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel. Thro'. *R. Amen.*

V. PROPHECY. *Is.* liv. lv.—This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst come to the water: and you that have no money, make haste, buy, and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me: hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold thou shalt call a nation, which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. Seek ye the Lord while he may be found: call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our

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God: for he is bountiful to forgive. For my thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatever I please, and shall prosper in the things for which I sent it, *saith the Lord Almighty.*

Pr. Let us pray. *Deac.* Let us kneel down.
Subd. Stand up again.

PRAYER. *Omnipotens.*—O almighty and eternal God, multiply, for the honour of thy name, what thou didst promise to the faith of our forefathers: and increase, by thy sacred adoption, the children of that promise: and what the ancient saints doubted not would come to pass, thy church may now find in great part accomplished. Thro'. *R. Amen.*

VI. PROPHECY. *Baruch* iii. 9.—Hear, O Israel, the commandments of life: give ear, that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thy enemies' land? Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom: for if thou hadst walked in the way of God, thou surely hadst dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding: that thou mayest know also where is length of days and life, where is the light of the eyes, and peace. Who hath found out her place? and who hath gone in to her treasures? Where are

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the princes of the nations, and they that rule over the beasts that are upon the earth? That take their pastime with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it, it is far from their face. It hath not been heard of in the land of Chanaan, neither had it been seen in Theman. The children of Agar also, that search after wisdom, that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of his possession! It is great and hath no end: it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish And because they had not wisdom, they perished through their folly. Who hath gone up into heaven and taken her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths: But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth forevermore, and filled it with cattle and four-footed beasts: he that sendeth forth light, and it goeth; and hath called it, and it obeyed him with trembling.

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And the stars have given light in their watches, and rejoiced: they were called, and they said: Here we are: and with cheerfulness they have shined forth to him that made them. This is our God, and there shall no other be accounted of in comparison of him. He found out all the ways of knowledge, and gave it to Jacob his servant, and to Israel his beloved Afterwards he was seen upon earth, and conversed with men.

Pr. Let us pray. *Deac.* Let us kneel down.
Subd. Stand up again.

PRAYER. *Deus, qui.*—O God, who continually multipliest thy church by the vocation of the Gentiles: mercifully grant thy perpetual protection to those whom thou washest with the water of baptism. Thro'. *R. Amen.*

VII. PROPHECY. *Ezech.* xxxvii.—*In those days:* The hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones. And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceeding dry. And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest. And he said to me: Prophesy concerning these bones: and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live, and I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came up upon them: and the skin was stretched

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out over them, but there was no spirit in them And he said to me: Prophesy to the spirit, prophesy O Son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived; and they stood upon their feet, an exceeding great army.—And he said to me: Son of man, all these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them: Thus saith the Lord God: Behold, I will open your graves, and will bring you out of your sepulchres, O my people; and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people, and shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land, *saith the Lord Almighty.*

Pr. Let us pray. *Deac.* Let us kneel down.
Subd. Stand up again.

PRAYER. *Deus, qui nos.*—O God, who by the scriptures of both testaments teachest us to celebrate the Paschal sacrament: give us such a sense of thy mercy, that, by receiving thy present favours, we may have a firm hope of thy future blessings. Thro'. *R. Amen.*

VIII. PROPHECY. *Is.* iv.—In that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall re-

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main in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the day time from the heat, and for a security, and covert from the whirlwind, and from rain.

TRACT. *Is.* v.—My beloved had a vineyard on a hill in a fruitful place. *V.* He fenced it in, and digged it about, and planted it with the choicest vines, and built a tower in the midst thereof. *V.* And set up a wine press therein, for the vineyard of the Lord of hosts is the house of Israel.

Pr. Let us pray. *Deac.* Let us kneel down.
Subd. Stand up again.

PRAYER. *Deus, qui.*—O God, who by the mouths of the holy prophets hast declared, that through the whole extent of thy empire it is thou that sowest the good seed, and improvest the choicest branches that are found in all the children of thy church: grant to thy people, who are called by the names of vineyards and corn, that they may root out all thorns and briers, and bring forth good fruit in plenty Thro'. *R. Amen.*

IX. PROPHECY. *Exod.* xi.—*In those days.* The Lord said to Moses and Aaron, &c. *as in the* II. Lesson *of the* Mass of the presanctified, *p.* 281

Pr. Let us pray. *Deac.* Let us kneel down.
Subd. Stand up again.

PRAYER. *Omnipotens.*—O Almighty and Eternal God, who art wonderful in the performance of

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all thy works; let thy servants whom thou hast redeemed, understand, that the creation of the world in the beginning was not a more excellent work, than the sacrificing of Christ our passover at the end of the world. Who with thee, &c. *R. Amen.*

X. PROPHECY. *Jonas* iii.—*In those days:* The word of the Lord came to Jonas, &c. *as in the* Lesson *on* Monday in Passion Week. *p.* 212.

Pr. Let us pray. *Deac.* Let us kneel down.
Subd. Stand up again.

PRAYER. *Deus, qui.*—O God, who has united the several nations of the Gentiles in the profession of thy name: give us both a will and a power to obey thy commands: that all thy people, who are called to eternity, may have the same faith in their minds, and piety in their actions. Thro'. *R. Amen.*

XI. PROPHECY. *Deut.* xxxi. 22.—*In those days:* Moses wrote a canticle, and taught it the children of Israel. And the Lord commanded Josue, the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land, which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it: he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will

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quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

TRACT. *Deut.* xxxii.—Hear, O ye heavens, and I will speak: let the earth give ear to the words of my mouth. *V.* Let what I say be looked for like rain: and let my words drop down like dew. *V.* Like the shower upon the grass, and the snow upon the dry herb: for I will call upon the name of the Lord *V.* Publish the greatness of our God: he is God; his works are perfect, and all his ways are justice. *V.* God is faithful, in whom there is no iniquity: the Lord is just and holy.

Pr. Let us pray. *Deac.* Let us kneel down.
Subd. Stand up again.

PRAYER. *Deus celsitudo.*—O God, who, raisest the humble, and givest strength to the righteous: and who by thy holy servant Moses, wast pleased so to instruct thy people by the singing of the sacred canticle, that the repetition of the law might be also our direction: shew thy power to all the multitude of Gentiles justified by thee, and, by mitigating thy terrors, grant them joy: that all their sins being pardoned by thee, the threatened vengeance may contribute to their salvation. Thro'. *R. Amen.*

XII. PROPHECY. *Dan.* iii.—*In those days:* King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura, in the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedica

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tion of the statue which king Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up.—Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages: that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue which king Nabuchodonosor hath set up. But if any man should not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music; all the nations, tribes and languages, fell down and adored the golden statue, which king Nabuchodonosor had set up. And presently, at that very time some Chaldeans came and accused the Jews: and said to king Nabuchodonosor: O king, live for ever: Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp. of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abednago: these men, O king, have slighted thy decree: they worship not thy gods nor do they adore the golden statue which thou hast set up

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Then Nabuchodonosor, in fury, and in wrath, commanded that Sidrach, Misach, and Abednago, should be brought; who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abednago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast in the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand? Sidrach, Misach, and Abednago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abednago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abednago, and to cast them into the furnace of burning fire. And immediately these men were bound and were cast into the furnace of burning fire, with their coats and their caps, and their shoes, and their garments. For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abednago. But these three men, that is, Sidrach

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Misach, and Abednago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame praising God, and blessing the Lord.

Let us pray. *Omnipotens.*

O Almighty and eternal God, the only hope of the world, who, by the voice of thy prophets, has manifested the mysteries of this present time: graciously increase the desires of thy people; since none of the faithful can advance in any virtue without thy inspiration. Thro'. *R. Amen.*

The BLESSING *of the* FONT.

When the Celebrant *goes towards the* Font, *is said the* TRACT. As the hart panteth after the fountains of water; so my soul panteth after thee, O God. *V.* My soul hath thirsted after the living God: when shall I come and appear before the face of God? *V.* My tears have been my bread day and night, while they say to me every day: Where is now thy God?

The Lord be with you. *R.* And with thy spirit.

Let us pray. *Concede.*

GRANT, we beseech thee, O Almighty God, that we, who celebrate the gift of the Holy Ghost, may, by the inspiration of heaven, earnestly thirst after the fountain of life. Thro'. . . . in unity of the same.

When the Priest *comes to the* Font.

The Lord be with you. *R.* And with thy spirit.

O Almighty and eternal God, be present at these mysteries, be present at these sacraments of thy great goodness: and send forth the spirit of thy adoption to regenerate the new people, whom the font of baptism bringeth forth: that what is to be done by the ministry of us thy servants, may be accomplished by the effect of thy power. Thro' *R. Amen.*

V. The Lord be with you. *R.* And with thy

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pirit. *V.* Raise up your hearts on high. *R.* We have them raised up to the Lord. *V.* Let us give thanks to the Lord our God. *R.* It is meet and just.

IT is truly meet and just, right and available to salvation, to give thee thanks always, and in all places, O holy Lord, almighty Father, and eternal God: who, by thy invisible power, dost wonderfully produce the effects of thy sacraments: and, though we are unworthy to administer such great mysteries, yet, as thou dost not abandon the gifts of thy grace, so thou inclinest the ears of thy goodness even to our prayers. O God, whose spirit in the very beginning of the world moved upon the waters; that even then the nature of water might receive the virtue of sanctification: O God, who by water didst wash away the crimes of a guilty world, and by the overflowing of the deluge didst give us a figure of regeneration; that one and the same element might, in a mystery, be the end of vice, and the origin of virtue: look down, O Lord, on thy Church, and multiply in her thy regenerations, who by the streams of thy abundant grace, fillest thy city with joy, and openest the fonts of baptism all over the world for the renewal of the Gentiles; that by the command of thy majesty it may receive the grace of thy Son from the Holy Ghost.

Here the Priest *divides the* Water *in the form of a* Cross.

Who, by a secret mixture of his divine virtue, may render this water fruitful for the regeneration of men: to the end that those, who are to be sanctified in the immaculate womb of this divine font, and are to be born again new creatures, may come forth a heavenly offspring; and that all, however, distinguished by age in time, or sex in body, may be brought forth to the same infancy by grace, their spiritual mother. Therefore may all unclean spirits, by thy command, O Lord, depart from hence·

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may all the malice of diabolical wiles be entirely banished; may no power of the enemy prevail here let him not fly about to lay his snares: let him not creep in by his secret artifices; let him not corrupt with his infection.

Here he touches the Water *with his* Hand.

May this holy and innocent creature be free from all assaults of the enemy, and purified by the destruction of all his malice. May it become a living fountain, a regenerating water, a purifying stream: that all those, that are to be washed in this saving bath, may obtain, by the efficacy of the Holy Ghost, the grace of a perfect purification.

Here he makes the Sign of the Cross *thrice over the* Font, *saying:*

Wherefore I bless thee, O creature of water, by the living ✠ God, by the true ✠ God, by the holy ✠ God; by that God, who in the beginning separated thee by his word from the dry land, and whose spirit moved upon thee.

[*Here he divides the* Water *with his* Hand, *and throws some of it out towards the four quarters of the World.*]

Who made thee flow from the fountain of paradise, and commanded thee to water the whole earth with thy four rivers. Who changing thy bitterness in the desert into sweetness, made thee fit to drink; and produced thee out of a rock to quench the thirst of the people. I ✠ bless thee also by our Lord Jesus Christ, his only Son: who, in Cana of Galilee, changed thee into wine, by a wonderful miracle of his power. Who walked upon thee dry-foot, and was baptized in thee by John in the Jordan. Who made thee flow out of his side, together with his blood, and commanded his disciples that such as believed should be baptized in thee, saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

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Do thou, O Almighty God, mercifully assist us who observe this commandment: do thou graciously inspire us.

Here breathing thrice upon the Water *in* Form of a Cross, *he says:*

Do thou with thy mouth bless these clear waters; that besides their natural virtue of cleansing the body, they may also prove effectual for purifying the soul.

Then he sinks the Paschal Candle into the Water *three different times, saying each time:*

May the virtue of the Holy Ghost descend into all the water of this font.

Then breathing thrice on the Water, *he goes on,*

And make the whole substance of this water fruitful, and capable of bringing to a new life.

Here the Paschal Candle is taken out of the Water, *and the* Priest *goes on,*

Here may the stains of all sin be washed out here may human nature, created to thy image, and reformed to the honour of its author, be cleansed from the filth of the old man: that all who receive this sacrament of regeneration, may be born again new children of true innocence. Thro'—who is to come to judge the living and the dead, and the word by fire. *R. Amen.*

Here the People are sprinkled with the blessed Water *and some is taken away by the* Ministers, *to distribute to the people for use in their houses, afterwards the* Oil of the Catechumens *is poured in, in the* Form of a Cross, *the* Priest *saying:*

May this font be sanctified and made fruitful by the oil of salvation for such as are to be born anew in it, unto life everlasting. *R. Amen.*

Then he pours the Chrism *into it, saying:*

May this infusion of the chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be performed in the name of the Holy Trinity. *R. Amen.*

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Lastly, he pours the Oil and Chrism into the Water in the Form of a Cross, *saying:*

May this mixture of the chrism of sanctification, and of the oil of salvation, and of the water of baptism, be performed in the name of the Father, and of the Son, and of the Holy Ghost. *R. Amen.*

After Blessing the Font, *the* Priest, *with his* Ministers, *lies prostrate before the altar, and all the rest kneel whilst the* Litany [*see* Rogation Days 359.] *is sung by two* Chanters *in the middle of the* Choir, *repeating the same words after them, to* Christe exaudi nos *inclusively.* Kyrie *and* Christe eleison *being alternately sung three times, the* Priest *with his* Ministers *in their proper vestments, begins* Mass *saying the Ps.* Judica, &c. *p.* xv. *but no* Introit. *At intoning the* Gloria in excelsis *the ringing of the bells is resumed and continued till it is finished.*

COLLECT. *Deus.*—O God, who enlightenest this most sacred night by the glory of the resurrection of the Lord; preserve in the new offspring of thy family the spirit of adoption thou hast given them; that being renewed in body and soul, they may serve thee with purity of heart. Thro'.

EPISTLE. *Colos.* iii. 1. 4.—*Brethren:* If you be risen with Christ, seek the things that are above; where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon the earth. For you are dead; and your life is hid with Christ in God. When Christ shall appear, who is your life; then you also shall appear with him in glory. *Alleluia, Alleluia, Alleluia.*

V. Praise the Lord, for he is good: for his mercy endureth for ever.	V. *Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.*

* TRACT. *Ps.* cxvi.—Praise the Lord all ye nations; join in his praise, all ye people. *V.* For

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his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

GOSPEL. *Matt.* xxxviii. 1. 7.—In the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it: and his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering, said to the women; fear not you; for I know that you seek Jesus who was crucified. He is not here, for he is risen as he said: Come, and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee: there you shall see him. Lo I have foretold it to you.

The Offertory *is omitted; but* Oblations of the Host and Chalice *are made, as in the* Ordinary, *p* xxiii.

SECRET. Receive, O Lord, we beseech thee, the prayers of thy people, together with the offering of these Hosts, that what is consecrated by these paschal mysteries, may, by the help of thy grace, avail us to eternal life. Thro.'

For the Communicantes *and* Hanc igitur, *see p.* 331. *the rest as in the* Ordinary. Neither Agnus Dei Comm, *nor* P. Comm. *are said, but as soon as the* Priest *has taken the last* Ablution, are begun the

VESPERS.

ANTH. *Alleluia, Alleluia, Alleluia.*

Ps. cxvi.

PRAISE the Lord, all ye nations; * praise him all ye people.

For his mercy is confirmed upon us: * and

LAUDATE Dominum, omnes gentes; * laudate eum omnes populi.

Quoniam confirmata est super nos misericor-

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the truth of the Lord remaineth for ever. Glory, &c.

dia ejus; *et veritas Domini manet in æternum Gloria, &c.

ANTH. *Alleluia, Alleluia, Alleluia.*

Anthem *at the* Magnificat.

In the evening of the Sabbath which dawns on the first day of the week, came Mary Magdalen, and another Mary, to see the sepulchre. *Allel.*

Vespere autem Sabbati quæ lucescit in prima Sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum. *Alleluia.*

At the Magnificat [*see p.* 279.] *the altar is fumed with incense as usual.*

PRAYER. *Spiritum.*—Pour forth on us, O Lord, the spirit of thy love; and those whom thou hast filled with the paschal sacrament, may, by thy goodness live in perfect concord. Thro'.

Then all concludes as at Mass, *except that* Alleluia, Alleluia, *is added to* Ite, missa est, *and* Deo gratias: *and these* Alleluias *are continued till* Low Sunday.

EASTER SUNDAY.

ALTHOUGH times and seasons in general subsist not but by the order, and for the glory of God, yet the Church, when she speaks of the festival of the *Resurrection*, calls it in every part of the Divine Office, (by way of pre-eminence) *the day the Lord hath made.* All the days of the mortal life of Jesus, previous to that of his *Resurrection*, were, according to St. Paul, the days of his *humiliation*, whereas this is properly called the day of his *glory;* since it was by his resurrection that the broad seal of heaven was affixed to his doctrine,—his other miracles confirmed,—his mission proved,—and all his labours crowned. Hence arises the Church's joy on *this*, the *greatest* of her *festivals.*

INTROIT. *Ps.* cxxxviii.

I HAVE risen, and am as yet with you, Allel.: *RESURREXI et adhuc tecum sum, Alleluia*

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thou hast stretched forth thy hand to me Allel.: thy knowledge is become wonderful, *Allel. Allel.*

Ps. Lord, thou hast tried me, and known me: thou hast known my sitting down and my uprising. *V.* Glory.

posuisti super me manum tuam, Alleluia: mirabilis facta est scientia tua, Alleluia, Alleluia.

Ps. *Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam.*

V. *Gloria.*

COLLECT. *Deus, qui.*—O God, who, on this day, by thy only begotten Son's victory over death, didst open for us a passage to eternity; grant that our prayers, which thy preventing grace inspireth, may by thy help become effectual. Thro'.

EPISTLE. 1 *Cor.* v. 7. 8.—*Brethren:* Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GRAD. *Ps.* cxvii.—This is the day the Lord hath made: come let us exult and rejoice thereon. *V.* Praise the Lord, for he is good: and his mercy endureth for ever: *Alleluia, Alleluia. V.* Christ himself is become our paschal sacrifice. *Alleluia.*

The PROSE.

VICTIMÆ Paschali laudes immolent Christiani:

Agnus redemit oves: Christus innocens Patri reconciliavit peccatores.

Mors et vita duello: conflixere mirando: dux vitæ mortuus, regnat vivus.

Dic nobis, Maria, quid vidisti in via?

Sepulchrum Christi viventis, et gloriam vidi resurgentis.

Angelicos testes sudariam et vestes.

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Surrexit Christus, spes mea; precedet vos in Galilæam.

Scimus Christum surrexisse a mortuis vere: tu nobis, victor Rex, miserere. *Amen. Alleluia.*

The foregoing Prose, *as well as the following* Communicantes *and* Hanc igitur, *are continued in every* Mass *till* Saturday *next inclusively.*

GOSPEL. *Mark* xvi. 1. 7.—*At that time:* Mary Magdalen, and Mary the mother of James and Salome, brought sweet spices, that coming they might anoint Jesus. And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted: you seek Jesus of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. But go, tell his disciples and Peter, that he goeth before you, into Galilee: there you shall see him, as he told you. CREDO.

OFFERT. *Ps.* lxxv.—The earth trembled, and was silent, while God arose to judgment. *Alleluia.*

SECRET. Receive, O Lord, we beseech thee, the prayers of thy people, together with the offerings of these hosts, that what is consecrated by these paschal mysteries, may by the help of thy grace, avail us to eternal life. Thro'.

COMMUNICANTES. Being united in communion, and celebrating this most sacred day of the resurrection of our Lord Jesus Christ, according to our flesh: moreover, honouring the memory of, &c. *as in the* Ordinary, *p.* xxxiv.

HANC IGITUR. We therefore beseech thee, O Lord, graciously to accept this oblation of thy ser

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vants and of thy whole family, which we offer to thee also, for all those thou hast vouchsafed to regenerate, by water and the Holy Ghost, granting them the remission of all their sins. Dispose our days in peace, &c. *as p.* xxxv.

COMM. 1 *Cor.* v —Christ himself is become our paschal sacrifice, *Alleluia:* therefore let us feast on the unleavened bread of sincerity and truth. *Alleluia, Alleluia, Alleluia.*

P. COMM. *Spiritum nobis.*—Pour forth on us, O Lord, the spirit of thy love: that those whom thou hast filled with the paschal sacrament, may, by thy goodness, live in perfect concord. Thro'—in the unity of the Holy Ghost.

EASTER MONDAY.

INTROIT. *Exodus* xiii.

THE Lord hath brought you into a land flowing with milk and honey. Alleluia: let then the law of the Lord be ever in your mouth, *Alleluia, Alleluia. Ps.* Praise the Lord, and call upon his name: publish his works among the Gentiles.

V. Glory.

Introduxit vos Dominus in terram fluentem lac et mel, Alleluia: et ut lux Domini semper sit in ore vestro, Alleluia, Alleluia. Ps. *Confitemini Domino, et invocate nomen ejus: annuntiate inter Gentes opera ejus.* V. *Gloria.*

COLLECT. *Deus, qui.*—O God, who by the mystery of the paschal solemnity, has bestowed remedies on the world; continue, we beseech thee, thy heavenly blessings on thy people, that they may deserve to obtain perfect liberty, and advance towards eternal life. Thro'.

LESSON. *Acts* x. 37. 43.—*In those days: Peter standing up in the midst of the people said:* You know the word that hath been published through all Judea: for it began from Galilee after the bap-

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tism which John preached, Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed hanging him upon a tree. Him God raised up the third day, and gave him to be made manifest. Not to all the people, but to witnesses pre-ordained by God, even to us, who did eat and drink with him after he rose again from the dead. And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets give testimony, that through his name all receive remission of sins, who believe in him.

GRAD. *Ps.* cxvii.—This is the day the Lord hath made: come let us exult and rejoice thereon. *V.* Let Israel now say, that the Lord is good: that his mercy endureth for ever. *Alleluia, Alleluia.*

V. An angel of the Lord descended from heaven, and coming to the monument, rolled back the stone, and sat upon it.

V. *Angelus Domini descendit de cœlo, et accedens revolvit lapidem, et sedebat super eum.*

GOSPEL. *Luke* xxiv. 13. 35.—*At that time* Two of the disciples of Jesus went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus himself also drawing near, went with them. But their eyes were held that they should not know him. And he said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the

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things that have been done there in these days? To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people. And how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel: and now besides all this, today is the third day since these things were done. Yea and certain women also of our company, affrighted us, who before it was light were at the sepulchre. And not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre: and found it so as the women had said, but him they found not. Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him. And they drew nigh to the town whither they were going: and he made as though he would go farther. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. And it came to pass, whilst he was at table with them, he took bread; and blessed and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to the other: Was not our hearts burning within us, whilst he spoke in the way, and opened to us the scriptures? And rising up the same hour they went back to Jerusalem: and they found the eleven gathered together, and those that were with them. Saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in

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the way: and how they knew him in the breaking of bread. CREDO.

OFFERT. *Matt.* xxix.—An angel of the Lord came down from heaven, and said to the women: He whom you seek, is risen, as he told you. *Allel.*

SECRET and P. COMM. *as yesterday, p.* 331, 332.

COMM. *Luke* xxiv.—The Lord hath risen and appeared to Peter. *Alleluia.*

EASTER TUESDAY.

INTROIT. *Eccles.* xv.—He hath given them the water of wisdom to drink, *Alleluia:* this wisdom shall be strengthened in them, and shall not be moved, *Alleluia:* it shall raise them up for ever, *Alleluia, Alleluia. Ps.* Praise the Lord, and call upon his name: declare his deeds among the Gentiles. *V.* Glory.

COLLECT. *Deus, qui.*—O God, who by a new increase does continually enlarge thy Church: grant that thy servants may manifest in their lives the sacrament they have received with faith. Thro'.

LESSON. *Acts* xiii. 26. 33.—*In those days:* Paul standing up, and with his hand bespeaking silence, said: My brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets which are read every Sabbath, judging him have fulfilled them, and finding no cause of death in him, they desired of Pilate, that they might kill him. And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre. But God raised him up from the dead the third day: who was seen for many days by them who came up with him from Galilee to Jerusalem, who to this present are his witnesses to the people. And we declare unto you that the promise which

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was made to our fathers, this same God hath fulfilled to our children, raising up Jesus Christ our Lord.

GRAD. *Ps.* cxvii.—This is the day which the Lord hath made: let us be glad and rejoice therein. *V.* Let them now say so, they have been redeemed by the Lord from the hand of the enemy: and gathered them out of the countries, *Alleluia, Alleluia.* The Lord who hung on the tree of the cross for us, is risen from the grave. *Alleluia.*

GOSPEL. *Luke* xxiv. 36. 47.—*At that time:* Jesus stood in the midst of his disciples, and said to them: Peace be to you; it is I, fear not. But they being troubled and frighted, supposed they saw a spirit. And he said to them: Why are you troubled, and why do thoughts arise in your hearts? See my hands and my feet, that it is I myself; handle me and see: for a spirit hath not flesh and bones, as you see me to have. And when he had said this, he shewed them his hands and his feet. But while they yet believed not and wondered for joy, he said: Have you here any thing to eat? And they offered him a piece of broiled fish, and a honey comb. And when he had eaten before them, taking the remains he gave to them. And he said to them: These are the words which I have spoke to you whilst I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understandings that they might understand the scriptures. And he said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day: and that penance and remission of sins should be preached in his name unto all nations. CREDO.

OFFERT. *Ps.* xvii.—The Lord thundered from heaven, and the Most High sent forth his voice and the fountains of waters appeared. *Alleluia.*

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SECRET. Receive, O Lord, we beseech thee, the prayers of the faithful, together with these oblations: that by these duties of piety they may obtain eternal life. Thro'.

COMM. *Colos.* iii.—If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God, *Alleluia*. mind the things that are above, *Alleluia.*

P. COMM. *Concede.*—Grant, we beseech thee, O Almighty God, that the virtue of the Paschal sacrament, which we have received, may always remain in our souls. Thro'.

WEDNESDAY IN EASTER WEEK.

INTROIT. *Matt.* xxv.—Come, ye blessed of my Father, possess the kingdom, *Alleluia:* which hath been prepared for you from the beginning of the world, *Alleluia, Alleluia, Alleluia. Ps.* Sing to the Lord a new song; sing to the Lord all the earth. *V.* Glory.

I. COLLECT. *Deus, qui.*—O God, who by the yearly solemnity of the resurrection of our Lord, fillest us with joy: mercifully grant, that, by these temporal festivals which we celebrate, we may at last come to the possession of those joys that are eternal. Thro'.

The II. Collect *till Saturday next is, either* Ecclesiæ *or* Deus omnium, *with their respective* Secrets *and* P. Comms. *pp.* 50, &c.

LESSON. *Acts* iii. 13. 19.—*In those days: Peter opening his mouth, said:* You men of Israel, and you who fear God, give ear. The God of Abraham, and the God of Isaac, and the God of Jacob, and the God of our Fathers hath glorified his Son Jesus, whom you indeed delivered up and denied him before the face of Pilate, when he judged he should be released. But you denied thy Holy One and the

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Just, and desired a murderer to be granted unto you. But the Author of life you killed, whom God hath raised from the dead, of which we are witnesses. And the faith of his name, this man whom you have seen and know, hath his name strengthened; and the faith which is by him, hath given this perfect soundness in the sight of you all. And now, brethren I know that you did it through ignorance, as *did* also your rulers. But those things which God before had shewed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled. Repent therefore, and be converted, that your sins may be blotted out.

GRAD. *Ps.* cxvii.—This is the day which the Lord hath made: come let us be glad and rejoice therein. *V.* The right hand of the Lord hath wrought strength; the right hand of the Lord hath exalted me, *Alleluia, Alleluia.* *V.* The Lord is certainly risen, and hath appeared to Peter.

GOSPEL. *John* xxi. 1. 14.—*At that time:* Jesus shewed himself again to the disciples at the sea of Tiberias. And he shewed *himself* after this manner. There were together Simon Peter, and Thomas who is called Didymus, and Nathaniel, who was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth and entered into the ship; and that night they caught nothing. But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus. Jesus therefore said to them: Children, have you any meat? They answered him: No. He saith to them: Cast the net on the right side of the ship: and you shall find. They cast therefore: and now they are not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved said to Peter: It is the Lord. Simon Peter, when he heard that it

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was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them: Bring hither of the fishes which you have now caught: Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them: Come, and dine. And none of them who were at meat, durst ask him: Who art thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead. CREDO.

OFFERT. *Ps.* lxxvii.—The Lord opened the gates of heaven, and rained down Manna for them to eat: he gave them the bread of heaven: man hath eaten the bread of angels, *Alleluia.*

SECRET. We offer thee, O Lord, with joy these Paschal sacrifices, wherewith thy Church is wonderfully fed and nourished. Thro'.

COMM. *Rom.* vi.—Christ rising from the dead, dieth no more, *Alleluia:* death shall have no more any power over him, *Alleluia, Alleluia.*

P. COMM. *Ab omni.*—Grant, we beseech thee, O Lord, that being cleansed from the old leaven, the receiving thy venerable sacrament may transform us into a new creature. Who, with the Father and the Holy Ghost, liveth, &c.

THURSDAY IN EASTER WEEK.

INTROIT. *Wisd.* x.—They praised with one accord thy victorious hand, O Lord, *Alleluia.* For

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wisdom hath opened the mouth of the dumb, and made the tongues of infants eloquent, *Alleluia Alleluia. Ps.* lxxix. Sing to the Lord a new song, for he hath done wonders. *V.* Glory.

COLLECT. *Deus, qui.*—O God, who hast united various nations in the confession of thy name: grant that they who have been born again by the water of baptism, may have the same faith in their hearts, and the same piety in their actions. Thro'.

LESSON. *Acts* viii. 26. 40.—*In those days:* An angel of the Lord spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from Jerusalem to Gaza; this is desert. And rising up he went. And behold a man of Ethiopia, an eunuch of great authority under Candace Queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. And he was returning sitting in his chariot, and reading Isaias the prophet. And the spirit said to Philip: Go near, and join thyself to his chariot. And Philip returning thither, heard him reading the prophet Isaias, and he said: Thinkest thou that thou understandest what thou readest? Who said: And how can I, unless some man shew me? and he desired Philip that he would come up and sit with him. And the place of the scripture which he was reading was this: "He was led as a sheep to the slaughter: and like a lamb without voice before his shearer, so openeth he not his mouth. In humility his judgment was taken away. His generation who shall declare, for his life shall be taken from the earth?" And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? of himself, or of some other man? Then Philip opening his mouth, and beginning at this scripture, preached unto him Jesus. And as they went on their way, they came to a certain water: and the eunuch said: See here is water what doth

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hinder me from being baptized? And Philip said If thou believest with all thy heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the spirit of the Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing. But Philip was found in Azotus, and passing through, he preached the gospel to all the cities till he came to Cesarea.

GRAD. *Ps.* cxvii.—This is the day which the Lord hath made, come let us be glad and rejoice therein. *V.* The stone which the builders rejected, the same is become the head of the corner stone: this is the Lord's doing and it is wonderful in our eyes, *Alleluia, Alleluia.* *V.* Christ is risen, who created all things, and hath shewn mercy to mankind.

GOSPEL. *John* xx. 11. 18.——*At that time:* Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre: and she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. Jesus said to her: Woman, why weepest thou? whom seekest thou? She thinking that it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him: and I will take him away. Jesus saith to her: Mary. She turning, saith to him: Rabboni (which is to say Master.) Jesus saith to her: Do not touch me, for

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I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father and to your Father, to my God and your God. Mary Magdalen cometh and telleth the disciples I have seen the Lord, and these things he said to me CREDO.

OFFERT. *Exod.* xiii.—In the days of your solemnity, saith the Lord, I will bring you into a land flowing with milk and honey, *Alleluia.*

SECRET.—Graciously accept, we beseech thee, O Lord, the offerings of thy people: that being renewed by the confession of thy name and by baptism, they may obtain everlasting bliss. Thro'.

COMM. 1 *Peter* ii.—You, who are a purchased people, publish his might, *Alleluia:* It is he who hath called you from darkness to his wonderful light, *Alleluia.*

P. COMM. *Exaudi.*—Graciously hear our prayers, O Lord, that by frequenting these sacred mysteries of our redemption, we may obtain the necessary helps of this life, and endless joys of the next. Thro'.

FRIDAY IN EASTER WEEK.

INTROIT. *Ps.* lxxvii.—The Lord hath brought them forth in hope, *Alleluia;* and the sea hath covered their enemies, *Alleluia, Alleluia, Alleluia. Ps.* Attend, O my people, to my law, incline your ears to the words of my mouth. *V.* Glory.

COLLECT. *Omnipotens.*—O Almighty and Eternal God, who hast instituted this Paschal mystery in the covenant of the reconciliation of mankind; assist us with thy holy grace, that what we profess in this solemnity, we may practise in our lives. Thro'.

EPISTLE. 1 *Peter* iii. 18. 22.—*Dear Brethren:* Christ died once for our sins, the just for the unjust that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit. In which also coming, he preached to those spirits that

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were in prison; which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls were saved by water Whereunto baptism being of the like form, now saveth you also; not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ, who is on the right hand of God.

GRAD.—This is the day which the Lord hath made: let us exult and rejoice therein. *V.* Blessed be he that cometh in the name of the Lord. The Lord is God, and he hath shone upon us, *Alleluia, Alleluia. V.* Publish it among the Gentiles, that the Lord hath reigned from the cross.

GOSPEL. *Matt.* xxviii. 16. 20.—*At that time:* The eleven disciples went into Galilee unto the mountain where Jesus had appointed them. And seeing him they adored: but some doubted. And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world. CREDO.

OFFERT. *Exod.* xii.—This day shall be a memorable one to you, *Alleluia.* You shall keep it a solemn festival to the Lord throughout all your generations; an everlasting stated solemnity. *Allel.*

SECRET.—Mercifully accept this sacrifice, we beseech thee, O Lord, which we offer for the remission of their sins, who have been regenerated; and to obtain speedily the help of thy grace. Thro.'

COMM. *Matt.* xxviii.—All power is given to me in heaven and in earth, *Alleluia:* Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, *Alleluia, Alleluia.*

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P. COMM. *Respice.*—Look down, we beseech thee, O Lord, upon thy people: and since thou hast vouchsafed to give them a new life by these eternal mysteries, grant them also pardon of their temporal offences. Thro'.

SATURDAY IN EASTER WEEK.

INTROIT. *Ps.* civ.—The Lord hath led forth his people in gladness, *Alleluia:* and his chosen ones in joy, *Alleluia, Alleluia. Ps.* Praise the Lord and call upon his name: publish his works among the Gentiles. *V.* Glory.

COLLECT. *Concede.*—Grant, we beseech thee, O Almighty God, that we, who with reverence have celebrated this solemnity of Easter, may happily arrive at everlasting joys. Thro'.

EPISTLE. 1 *Peter* ii.—*Dear Brethren:* Laying away all malice, and all guile and dissimulations, and envies, and all detractions, as new-born babes, desire the rational milk without guile; that thereby you may grow into salvation: if so be you have tasted that the Lord is sweet, unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God: be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is said in the scripture: "Behold I lay in Sion a chief corner-stone, elect, precious: and he that shall believe in him, shall not be confounded." To you therefore that believe, honour; but to them that believe not, "the stone which the builders rejected, the same is made the head of the corner:" and a stone of stumbling and a rock of scandal, to them who stumble at the word, neither do believe, whereunto also they are set. But you *are* a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath

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called you out of darkness into his marvellous light. "Who in time past were not a people: but are now the people of God. Who had not obtained mercy; but now have obtained mercy."

Alleluia, Alleluia. V. This is the day which th Lord hath made: let us exult and rejoice therein. *Alleluia. V.* Praise the Lord, ye his servants, praise the name of the Lord.

GOSPEL. *John* xx. 1. 9.—*At that time:* The first day of the week, Mary Magdalen cometh early, while it was yet dark, to the sepulchre: and she saw the stone taken away from the sepulchre. She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went out, and that other disciple, and they came to the sepulchre. And they both ran together, and that other disciple did overrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying: but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying. And the napkin, that had been about his head, not lying with the linen cloths, but apart wrapt up into one place. Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed; for as yet they knew not the scripture, that he must rise again from the dead. CREDO.

OFFERT. *Ps.* cxvii.—Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord: the Lord is God, and he hath shone upon us, *Alleluia, Alleluia.*

SECRET.—Grant, we beseech thee, O Lord, that we may always gratefully solemnize the Paschal mysteries, and that the continual celebration of the sacrament of our redemption may be to us a subject of perpetual joy. Thro'.

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COMM. *Gal.* iii.—All you that have been baptized in Christ, have put on Christ, *Alleluia.*

P. COMM. *Redemptionis.*—Being strengthened, O Lord, by the sacrament of our redemption, grant that through this help to eternal salvation, a true faith may always be increased in us. Thro'.

QUASIMODO, or LOW SUNDAY.

IS called in the Roman Missal, *Dominica, in albis*, because those who were baptized on Holy Saturday laid aside the *white garments* wherewith they were yesterday clothed, and began this day to be no longer distinguished in dress from the rest of the faithful. It is to the newly baptized, however, and those who have recovered their innocence by the sacrament of penance, that the Church addresses herself, exhorting them, like new-born children, earnestly to desire the spiritual milk of the word of God, which alone can maintain in them that life of grace which they have just recovered.

INTROIT. 1 *Peter* ii. *Ps.* lxxx.

AS new born babes, *Allel.* desire the rational milk without guile, *Allel. Allel. Allel. Ps.* Rejoice to God our helper: sing aloud to the God of Jacob. *V.* Glory.

QUASIMODO, geniti infantes, Allel. rationabile sine dolo lac concupiscite, Alleluia, Allel. Allel. Ps. *Exultate Deo adjutori nostro: jubilate Deo Jacob.* V. *Gloria.*

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that we, who have celebrated the solemnity of Easter, may, by the assistance of thy divine grace, ever make the effects thereof manifest in our lives and actions. Thro'.

EPISTLE. 1 *John* v. 4. 9.—*Dearly beloved:* Whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

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This is he that came by water and blood Jesus Christ: not by water only, but by water and blood. And it is the spirit which testifieth, that Christ is the truth. And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the spirit, the water, and the blood, and these three are one. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God which is greater, because he hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself.

Alleluia, Allel. V. On the day of my resurrection saith the Lord, I will go before you into Galilee. *Alleluia.*

V. After eight days, the doors being shut, Jesus stood in the midst of his disciples, and said: Peace be with you. *Allel.*

V. *Post dies octo, januis clausis, stetit Jesus in medio discipulorum suorum, et dixit: Pax vobis.* Allel.

GOSPEL. *John* xx. 19. 31.—*At that time:* When it was late that same day, being the same day of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this he shewed them his hands and his side. The disciples therefore were glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose *sins* you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, [illegible] with them when Jesus came. The other

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disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hands into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he said to Thomas: Put in thy fingers hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered, and said to him: My Lord and my God! Jesus saith to him: because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.* Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God: and that believing you may have life in his name. CREDO.

OFFERT. *Matt.* xxviii.—An angel of the Lord came down from heaven, and said to the woman: He whom you seek is risen, as he told you, *Allel.*

SECRET.—Receive, we beseech thee, O Lord, the offerings of thy joyful Church: and as thou hast given occasion to this great joy, grant she may receive the fruits of that joy, which will never end. Thro'.

COMM. *John* xx.—Put forth thy hand, and remark the place of the nails, *Alleluia:* and be not incredulous, but believe, *Alleluia, Alleluia.*

P. COMM. *Quæsumus.*—Grant, we beseech thee, O Lord our God, that the sacred mysteries thou hast given us to preserve the grace of our redemption, may be our present and future remedy. Thro'.

* What follows is omitted on the Feast of St. Thomas, 21st of December

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☞ *From hence till the* Ascension (*except on* Doubles) *the* II. Collect *is* Concede, *as in the* Votive Mass *of the* B. V. M. *from* Easter *to* Advent; *the* III. Ecclesiæ, *or* Deus omnium, *pp.* 50, *&c. with their respective* Secrets *and* P. Comms.

II. SUNDAY *after* EASTER.

INTROIT. *Ps.* xxxii.

THE earth is full of the mercy of the Lord, *Allel.* by the word of the Lord, the heavens were established, *Allel. Allel.*

Ps. Rejoice in the Lord O ye just: praise becometh the upright.

V. Glory.

MISERICORDIA Domini plena est terra Alleluia: *verbo Domini cœli firmati sunt,* Alleluia, Alleluia.

Ps. *Exultate justi in Domino: rectos decet collaudatio.* V. *Gloria.*

COLLECT. *Deus.*—O God, who, by the humiliation of thy Son, hast raised up the fallen world: grant to thy people perpetual joy: that they whom thou hast delivered from the danger of everlasting death, may arrive at eternal happiness. Thro'.

EPISTLE. 1 *Peter* ii. 21. 25.—*Dearly beloved:* Christ also suffered for us, leaving you an example that you should follow his steps. *Who did no sin, neither was guile found in his mouth.* Who when he was reviled, did not revile: when he suffered he threatened not: but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

V. I am the good shepherd, and I know my

V. *Ego sum Pastor bonus, et cognosco over*

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sheep, and my sheep know me, *Alleluia.*

meas, et cognoscunt me meæ, Alleluia.

GOSPEL. *John* x. 11. 16.—*At that time: Jesus said to the Pharisees:* I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth, and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling; and he hath no care for the sheep. I am the good shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. CREDO.

OFFERT. *Ps.* lxii.—O my God, my God, to thee do I watch at break of day: and in thy name I will lift up my hands. *Alleluia.*

SECRET.—May this holy oblation, O Lord, draw down upon us thy saving blessing; and always produce in us the effect of what is represented in these sacred mysteries. Thro'.

COMM. *John* x.—I am the good shepherd, *Alleluia:* and I know my sheep, and my sheep know me. *Alleluia, Alleluia.*

P. COMM. *Præsta.*—Grant, we beseech thee, O Almighty God, that, receiving from thee the grace of life, we may always glory in thy gift. Thro'.

III. SUNDAY *after* EASTER.

INTROIT. *Ps.* lxv.

SHOUT with joy to God all the earth, *Allel.*: sing ye a psalm to his name, *Alleluia.* Give

JUBILATE Deo omnis terra, Alleluia: *psalmum dicite nomini ejus*, Alleluia. *Date gloriam*

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glory to his praise, *Allel. Allel. Allel. Ps.* Say unto God: how terrible are thy works, O Lord! Thy great power shall convict thy enemies of a lie.

laudi ejus, Allel. Allel Allel. Ps. *Dicite Deo. quam terribilia sunt opera tua Domini! In multitudine virtutis tuæ mentientur tibi inimici tui.*

V. Glory.

V. *Gloria.*

COLLECT. *Deus, qui.*—O God, who shewest the light of thy truth to such as go astray, that they may return to the way of righteousness: grant that all, who profess the Christian name, may forsake whatever is contrary to that profession, and closely pursue what is agreeable to it. Thro'.

EPISTLE. 1 *Peter* ii. 11. 19.—*Dearly beloved:* I beseech you as strangers and pilgrims to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles: that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to kings as excelling: or to governors as sent by him for the punishment of evil doers, and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men: love the brotherhood: fear God: honour the king. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thanks-worthy *in Jesus Christ our Lord.*

Alleluia, Alleluia. V. Ps. cx. The Lord hath sent redemption to his people. *Alleluia.*

V. It behoved Christ to suffer, and to rise again from the dead and so to enter into his Glory. *Allel.*

V. *Opportebat pati Christum, et resurgere a mortuis, et ita intrare in gloriam suam.* Alleluia.

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GOSPEL. *John* xvi. 16. 22.——*At that time: Jesus said to his disciples:*—A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father. Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and, because I go to the Father? They said therefore: What is this that he saith: A little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him; and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me: and again a little while and you shall see me. Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shal be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you. CREDO.

OFFERT. *Ps.* cxi.—Praise the Lord, O my soul, I will praise the Lord, while I live: I will sing a psalm to my God, while I have a being. *Alleluia.*

SECRET.—May these sacred mysteries, O Lord, diminish in us the love of the things of this world, and increase the love of such as are eternal. Thro'.

COMM.—A little while, and you sha.l not see me, *Alleluia:* again a little while and you shall see me: because I go to the Father. *Allel. Allel.*

P. COMM.—May the sacrament we have received, O Lord, supply us with the spiritual food of the soul, and all necessary helps of the body. Thro'.

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IV. SUNDAY *after* EASTER.

INTROIT. *Ps.* xcvii.

SING to the Lord a new canticle, *Allel.* because the Lord hath done wonderful things, *Alleluia:* he hath revealed his justice in the sight of the Gentiles, *Allel. Allel. Allel. Ps.* His right-hand and his holy arm hath saved us. *V.* Glory.

CANTATE Domino canticum novum, Alleluia: *quia mirabilia fecit Dominus* Allel.: *ante conspectum gentium revelavit justitiam suam*, Allel. Allel. Allel. Ps. *Salvavit sibi dextera ejus et brachium sanctum ejus.* V. *Gloria.*

COLLECT. *Deus, qui.*—O God, who makest the faithful to be of one mind: grant that thy people may love what thou commandest, and desire what thou promisest: that, amidst the uncertainties of this world, we may place our affections where there are true joys. Thro'.

EPISTLE. *James* i. 17. 21.—*Dearly beloved:* Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

Alleluia, Alleluia. V. The right hand of the Lord hath displayed his power: the right hand of the Lord hath raised me up, *Alleluia.*

V. Christ rising from the dead, dieth no more:

V. *Christus resurgens ex mortuis, jam non mo-*

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death shall no longer have *ritur: mors illi ultra non* power over him, *Allel.* *dominabitur*, Alleluia.

GOSPEL. *John* xvi. 5. 15.—*At that time: Jesus said to his disciples:* I go to him that sent me: and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin: because they believed not in me. And of justice: because I go to the Father; and you shall see me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak: and the things that are to come he shall shew you. He shall glorify me: because he shall receive of mine, and shall shew it you. CREDO.

OFFERT. *Ps.* lxv.—Sing to the Lord all the earth, sing a psalm to his name: come, and hear, and I will relate to you, all you who fear God, what great things the Lord hath done for my soul. *Alleluia.*

SECRET.—O God, who madest us partakers of the one Supreme Divinity, by the frequent celebration and participation of this holy sacrifice: grant, we beseech thee, that as we know thy truth, so we may live up to it by a worthy conduct of life. Thro'.

COMM. *John* xvi.—When the Comforter, the Spirit of truth shall come, he will convince the world of sin and of justice and of judgment. *Alleluia, Allel·ia.*

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P. COMM. *Adesto.*—Help us, O God, our Lord, that our sins may be forgiven, and that we may be delivered from all dangers by the sacrament, which we have received with faith. Thro'.

V. SUNDAY *after* EASTER.

INTROIT. *Isaias* xlviii. *Ps.* lxv.

WITH the voice of joy make this to be heard. *Alleluia.* Publish to the utmost bounds of the earth: that the Lord hath redeemed his people. *Alleluia, Alleluia.*

Ps. Shout with joy to God, all the earth: sing a psalm to his name: give glory to his praise.

V. Glory.

VOCEM jucunditatis annuntiate, et audiatur. Alleluia. *Annuntiate usque ad extremum terræ: liberavit Dominus populum suum.* Alleluia. Alleluia.

Ps. *Jubilate Deo omnis terra: psalmum dicite nomini ejus: date gloriam laudi ejus.*

V. *Gloria.*

COLLECT. *Deus.*—O God, from whom all that is good proceeds: grant that thy people, by thy inspiration, may resolve on what is right, and by thy direction, put it in practice. Thro'.

EPISTLE. *James* i. 22. 27.—*Dearly beloved:* Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer; he shall be compared to a man beholding his own countenance in a glass. For he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work: this man shall be blessed in his deed. And if any man think himself religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. *Religion* clean and undefiled before God and the Father, is this: to visit the fatherless and the widows in their

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tribulation: and to keep one's self unspotted from the world.

Alleluia, Alleluia. V. Christ is risen, and hath shone upon us, whom he hath redeemed with his blood. *Alleluia.*

V. I came forth from the Father, and I came into the world: I leave the world again, and go to the Father. *Alleluia.*

V. *Exivi a Patre, et veni in mundum: iterum relinquo mundum, et vado ad Patrem.* Alleluia.

GOSPEL. *John* xvi. 23. 30. — *At that time:* Jesus said to his disciples: Amen, amen, I say to you: if you ask the Father any thing in my name, he will give it you. Hitherto you have not asked any thing in my name. Ask and you shall receive; that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. For the Father himself loveth you, because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. His disciples say to him: Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God. CREDO.

OFFERT. *Ps.* lxv.—Bless the Lord our God: Ye Gentiles, and make the voice of his praise be heard, who hath set my soul to live, and hath not suffered my feet to be moved. Blessed be the Lord, who hath not turned away my prayer, nor his mercy from me. *Alleluia.*

SECRET.—Receive, O Lord, we beseech thee, the prayers of the faithful, together with these obla-

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tions; that by these duties of piety we may obtain eternal life. Thro'.

COMM. *Ps.* xcv.—Sing to the Lord *Alleluia*, sing to the Lord, and bless his name: publish duly, every day, that he hath saved us. *Alleluia, Alleluia.*

P. COMM. *Tribue.*—Grant, O Lord by the power of the heavenly nourishment we have received, that we desire what is right, and obtain our desire. Thro.'

ROGATION DAYS.

WHEN the Diocese of *Vienne*, in the fifth century had been dreadfully afflicted by incessant earth quakes, incursions of wild beasts, &c. &c. *St. Mamertus* its Bishop experienced such happy effects from the public supplications he had appointed for the ceasing of these terrible calamities, that the same pious custom extended itself gradually over the whole Western Church; and hence it is, that on the three days preceding the Feast of the Ascension, abstinence from flesh is enjoined, and the long Litanies are sung in solemn procession in catholic countries: that the wrath of God being appeased by the abstinence and prayers of his Church, we may avert those punishments which are justly due to our sins.

INTROIT. *Ps.* xvii.—He heard my voice from his holy temple, *Alleluia.* And my cry before him came into his ears. *Alleluia, Alleluia. Ps.* I will love thee, O Lord, my strength: the Lord is my firmament, my refuge, and my deliverer. *V.* Glory.

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that we, who in our afflictions rely on thy goodness, may, under thy protection, be defended against all adversities. Thro'.

EPISTLE. *James* v. 16. 20.—*Most dearly beloved:* Confess your sins one to another; and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passable like unto us: and with prayer he prayed that it might not rain upon the earth, and it

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rained not for three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any of you err from the truth, and one convert him: he must know, that he who caused a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

Alleluia. *V.* Praise the Lord, for he is good, and his mercy endureth for ever.

GOSPEL. *Luke* xi. 5. 13.—*At that time: Jesus said to his disciples:* Which of you shall have a friend, and shall go to him at midnight, and shal' say to him: Friend, lend me three loaves, because a friend of mine has come off his journey to me, and I have not what to set before him: and he from within should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth. And I say to you, Ask, and it shall be given to you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he ask an egg will he reach him a scorpion? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

OFFERT. *Ps.* cviii.—I will give great thanks to the Lord with my mouth, and in the midst of many: I will praise him, because he hath stood at the right-hand of the poor to save my soul from persecutors. *Alleluia.*

SECRET.—May these offerings, O Lord, looser

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the bonds of our wickedness, and obtain for us the gift of thy mercy. Thro'.

COMM. *Luke* xi.—Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. *Alleluia.*

P. COMM. *Vota nostra.*—We beseech thee, O Lord, mercifully receive our prayers; that while we partake of thy gifts in our affliction, the comfort we find may increase our love. Thro'.

ANTHEM *before the* Litanies.

Exurge, Domine, adjuva nos: et libera nos propter gloriam nominis tui. *Alleluia.*

Ps. Deus, auribus nostris audivimus; patres nostri annuntiaverunt nobis. *V.* Gloria.

Ant. Exurge, &c. *to Ps.*

The LITANIES.

Parts marked thus * *are omitted on* Holy Saturday

KYRIE eleison. Christe eleison. Kyrie eleison. Christe audi nos.
Christe exaudi nos.
Pater de cœlis Deus, Miserere nobis.
Fili Redemptor mundi Deus, miserere nobis.
Spiritus sancte Deus, miserere nobis.
Sancta Trinitas unus Deus, miserere nobis.
Sancta Maria, Ora pro nobis.
Sancta Dei genitrix, ora pro nobis.
Sancta Virgo Virginum, ora pro nobis.
Sancte Michael, ora.
Sancte Gabriel, ora.
Sancte Raphael, ora.
Omnes sancti Angeli et Archangeli, orate.
Omnes sancti beatorum spirituum Ordines, orate pro nobis.
Sancte J. Baptiste, ora
*Sancte Joseph, ora.
Omnes sancti Patriarchæ et Prophetæ, orate.
Sancte Petre, ora pro nobis.
Sancte Paule, ora.
Sancte Andrea, ora.
*Sancte Jacobe, ora.
Sancte Joannes, ora.

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*Sancte Thoma, ora.
*Sancte Jacobe, ora.
*Sancte Philippe, ora.
*Sancte Bartholomæe ora.
*Sancte Matthæe, ora.
*Sancte Simon, ora.
*Sancte Thaddæe, ora.
*Sancte Matthia, ora.
*Sancte Barnaba, ora.
*Sancte Luca, ora.
*Sancte Marce, ora.
Omnes sancti Apostoli et Evangelistæ, orate.
Omnes Sancti Discipuli Domini, orate.
*Omnes sancti Innocentes, orate.
Sancte Stephane, ora.
Sancte Laurenti, ora.
Sancte Vincenti, ora.
*Sancti Fabiane et Sebastiane, orate pro nobis.
*Sancti Joannes et Paule, orate pro nobis.
*Sancti Cosma et Damiane, orate.
*Sancte Gervasi et Protasi, orate.
Omnes sancti Martyres, orate.
Sancte Sylvester ora.
Sancte Gregori, ora.
*Sancte Ambrosi, ora.
Sancte Augustine, ora.
*Sancte Hieronyme, ora.
*Sancte Martine, ora.
*Sancte Nicolae, ora.
Omnes sancti Pontifices et Confessores, orate pro nobis.
Omnes sancti Doctores, orate pro nobis.
Sancte Antoni, ora.
Sancte Benedicte, ora.
*Sancte Bernarde, ora.
Sancte Dominice, ora.
Sancte Francisce, ora.
Omnes sancti Sacerdotes et Levitæ, orate.
Omnes sancti Monachi et Eremitæ, orate.
Sancta Maria Magdalena, ora.
*Sancta Lucia, ora.
Sancta Agnes, ora.
*Sancta Cæcilia, ora.
*Sancta Agatha, ora.
*Sancta Catharina, ora.
Sancta Anastasia, ora.
Omnes sanctæ Virgines et Viduæ. orate.
Omnes Sancti et Sanctæ Dei, intercedite pro nobis.
Propitius esto, Parce nobis Domine.
Propitius esto, Exaudi nos Domine.
Ab omni malo, Libera nos Domine.
Ab omni peccato, libera nos Domine.
*Ab ira tua, libera nos Domine.
*A subitanea et improvisa morte, libera, &c.

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*Ab insidiis diaboli, libera nos Domine.
*Ab ira, odio, et omni mala voluntate, libera nos Domine.
*A spiritu fornicationis, libera nos Domine.
*A fulgure et tempestate, libera nos Domine.
A morte perpetua, libera nos Domine.
Per mysterium sanctæ incarnationis tuæ, libera nos Domine.
Per adventum tuum, libera nos Domine.
Per nativitatem tuam, libera nos Domine.
Per baptismum et sanctum jejunium tuum, libera nos Domine.
Per crucem et passionem tuam, libera, &c.
Per mortem et sepulturam tuam, libera, &c.
Per sanctam resurrectionem tuam, libera, &c.
Per admirabilem ascensionem tuam, libera, &c.
Per adventum Spiritus sancti Paraclìti, libera nos Domine.
In die judicii, libera, &c.
Peccatores, te rogamus audi nos.
Ut nobis parcas, te rogamus audi nos.
*Ut nobis indulgeas, te rogamus audi nos.
*Ut ad veram pœnitentiam nos perducere digneris, te rogamus, &c.
Ut Ecclesiam tuam sanctam regere et conservare digneris, te rogamus audi nos.
Ut domnum Apostolicum et omnes Ecclesiasticos Ordines in sancta religione conservare digneris, te rogamus audi nos.
Ut inimicos sanctæ Ecclesiæ humiliare digneris, te rogamus, &c
Ut Regibus et Principibus Christianis pacem et veram concordiam donare digneris, te rogamus audi nos.
*Ut cuncto populo Christiano pacem et unitatem largiri digneris, te rogamus audi nos.
Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris, te rogamus, &c.
*Ut mentes nostras ad cœlestia desideria erigas, te rogamus, &c.
Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus audi nos.
*Ut animas nostras, fratrum, propinquorum, et benefactorum nos-

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trorum ab æterna damnatione eripias, te rogamus audi nos.

Ut fructus terræ dare et conservare digneris, te rogamus audi nos.

Ut omnibus fidelibus defunctis requiem æternam donare digneris, te rogamus audi nos.

Ut nos exaudire digneris, te rogamus audi nos.

*Fili Dei, te rogamus, &c.

Agnus Dei, qui tollis peccata mundi, Parce nobis Domine.

Agnus Dei, qui tollis peccata mundi, Exaudi nos Domine

Agnus Dei, qui tollis peccata mundi, Miserere nobis.

Christe audi nos. Christe exaudi nos †. * *Kyrie eleison.* Christe eleison. *Kyrie eleison.* Pater noster, *in secreto.* *V.* Et ne nos inducas in tentationem. *R.* Sed libera nos.

Ps. lxix.

DEUS in adjutorium meum intende; * Domine ad adjuvandum me festina.

2. Confundantur et revereantur, * qui quærunt animam meam.

3. Avertantur retrorsum, et erubescant, * qui volunt mihi mala.

4. Avertantur statim erubescentes, * qui dicunt mihi, Euge, Euge.

5. Exultent et lætentur in te omnes qui quærunt te, * et dicant semper; magnificetur Dominus, qui diligunt salutare tuum.

6. Ego vero egenus et pauper sum; *Deus adjuva me.

7. Adjutor meus, et liberator meus es tu; * Domine ne moreris.

Gloria Patri, &c.

V. Salvos fac servos tuos. *R.* Deus meus sperantes in te. *V.* Esto nobis Domine turris fortitudinis. *R.* A facie inimici. *V.* Nihil proficiat inimicus in nobis. *R.* Et filius iniquitatis non apponat nocere nobis. *V.* Domine non secundum peccata nostra facias nobis. R. Neque

† Here the Mass on Holy Saturday begins, and what follows is then entirely omitted.

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secundum iniquitates nostras retribuas nobis. *V.* Oremus pro Pontifice nostro N. *V.* Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus. *V.* Oremus pro benefactoribus nostris. *R.* Retribuere dignare Domine omnibus nobis bona facientibus, propter nomen tuum, vitam æternam. *V.* Oremus pro fidelibus defunctis. *R.* Requiem æternam dona eis Domine, et lux perpetua luceat eis. *V.* Requiescant in pace. *R.* Amen. *V.* Pro fratribus nostris absentibus. *R.* Salvos fac servos tuos, Deus meus sperantes in te. *V.* Mitte eis Domine auxilium de sancto. *R.* Et de Sion tuere eos. *V.* Domine exaudi orationem meam. *R.* Et clamor meus ad te veniat.

Oremus. Let us pray.

O GOD, whose property it is always to have mercy and to spare, receive our petitions; that we, and all thy servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved.

HEAR, we beseech thee, O Lord, the prayers of thy suppliants, and pardon us our sins, who confess them to thee; that of thy bounty, thou mayest grant us pardon and peace.

OUT of thy clemency, O Lord, shew us thy unspeakable mercy; that so thou mayest both acquit us of our sins, and deliver us from the punishment we deserve for them.

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make supplications to thee; and turn away the scourges of thy anger, which we deserve for our sins.

O ALMIGHTY and Eternal God, have mercy on thy servant N, our chief Bishop, and direct him according to thy clemency, in the way of everlasting salvation; that, by thy grace, he may desire

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the things that are agreeable to thy will, and perform them with all his strength.

O GOD, from whom are all holy desires, righteous counsels, and just works, give to thy servants that peace which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, by thy protection, may be peaceable.

INFLAME, O Lord, our reins and hearts with the fire of thy holy spirit; to the end we may serve thee with a chaste body, and please thee with a clean heart.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that, by pious supplications they may obtain the pardon they have always desired.

PREVENT, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may always begin from thee, and by thee be happily ended.

O ALMIGHTY and Eternal God, who hast dominion over the living and the dead, and art merciful to all, whom thou knowest will be thine by faith and good works: we humbly beseech thee that they, for whom we have purposed to offer our prayers, whether the present world still retains them in the flesh, or the next world hath already received them divested of their bodies, may by the clemency of thine own goodness, and the intercession of thy saints, obtain pardon and full remission of ther sins. Thro'. *R. Amen.*

V. The Lord be with you. *R.* And with thy spirit. *V.* May the almighty and merciful Lord graciously hear us. *R. Amen.* *V.* And may the souls of the faithful departed, through the mercy of God, rest in peace *R. Amen.*

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EVE of the ASCENSION.

All as on the Fifth Sunday *after* EASTER, *p.* 355. (*including a* Commem. *of the* Rogation day, *p.* 357, *and of the* B. V. Mary, *by the* Collect, Concede, *as referred to p.* 349,) *except*

EPISTLE. *Ephes.* iv. 7. 13.—*Brethren:* To every one of us is given grace, according to the measure of the giving of Christ. Wherefore he saith: "Ascending on high he led captivity captive: he gave gifts to men." Now that he ascended, what is it, but because he also descended first into the lower parts of the earth? He that descended, is the same also that ascended above all the heavens, that he might fill all things. And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet into the unity of faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the age of the fulness of Christ.

GOSPEL. *John* xvii. 1. 11. — *At that time:* Jesus lifting up his eyes to heaven, said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he may give eternal life to all, whom thou hast given him. Now this is eternal life; that they may know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do: and now glorify thou me, O Father, with thyself with the glory which I had, before the world was, with thee. I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word. Now they have known that all things which thou hast given me

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are from thee: because the words which thou gavest me, I have given to them: and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them whom thou hast given me, because they are thine: and all my things are thine, and thine are mine, and I am glorified in them. And now I am not in the world, and these are in the world, and I come to thee.

ASCENSION DAY.

INSTITUTED in commemoration of Jesus Christ's ascension into heaven, where, seated at the right-hand of his Father, he continually intercedes for us, and invites us to the place he is there preparing for us, of which we shall certainly be one day put in possession, provided we follow his example. But although there be many mansions in heaven, yet there is only one way to go thither. Our Head arrived there, only by the way of sufferings; let us never then flatter ourselves with the thought of obtaining eternal happiness on any other condition.

INTROIT. *Acts* i.

YE men of Galilee, why look you with surprise up to heaven? *Allel.* As you have seen him ascending to heaven, so shall he again return. *Alleluia, Alleluia, Alleluia.*

Ps. Clap your hands, all ye nations: shout unto God with the voice of joy.

V. Glory.

VIRI Galilæi, quid admiramini aspicientes in Cœlum? Allel. *Quemadmodum vidistis eum ascendentem in cœlum, ita veniet.* Alleluia, Alleluia, Alleluia.

Ps. *Omnes Gentes plaudite manibus: jubilate Deo in voce exultationis*

V. *Gloria.*

COLLECT. *Concede.*—Grant, we beseech thee, O Almighty God, that we, who believe that thy only Son, our Redeemer, ascended this day into

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heaven, may also have our hearts always fixed on heavenly things. Thro' the same.

LESSON. *Acts* i. 1. 11.—The former treatise, I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he shewed himself alive after his passion, by many proofs, by forty days appearing to them, and speaking of the kingdom of God. And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They therefore who were come together, asked him saying: Lord, wilt thou at this time restore again the kingdom of Israel? But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up; and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments. Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven.

Alleluia, Alleluia. V. God ascended in triumph, and the Lord at the sound of the trumpet. *Alleluia.*

V. The Lord on Sina, in his holy place, ascend-

V. *Dominus in Sina, in sancto, ascendens in al-*

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ing on high, hath led captivity captive. *Alleluia.*

tum captivum duxit captivitatem. Alleluia.

GOSPEL. *Mark* xvi. 14. 20.—*At that time:* Jesus appeared to the eleven as they were at table; and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right-hand of God. But they going preached every where: the Lord working withal, and confirming the word with signs that followed. CREDO.

OFFERT. *Ps.* xlvi.—God is ascended with jubilee, and the Lord with the sound of the trumpet. *Allel.*

SECRET.—Receive, O Lord, the offerings we make in memory of the glorious ascension of thy Son: and mercifully grant, that we may be both delivered from present danger, and arrive at everlasting life. Thro' the same.

COMMUNICANTES.—Being united in communion, and celebrating the most sacred day on which our Lord, thy only begotten Son, placed the substance of our frail nature, which he had taken upon himself, on the right hand of thy glory, and honouring the memory in the first place, &c. *as in the* Ordinary, *p.* xxxiv.

COMM. *Ps.* lxvii.—Sing to the Lord, who hath ascended towards the east, above all the heavens. *Alleluia.*

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P. COMM. *Præsta.*—Grant, we beseech thee, O almighty and most merciful God, that we may obtain the invisible effects of the visible mysteries we have received. Thro'.

SUNDAY within the OCTAVE of The ASCENSION.

INTROIT. *Psalm* xxvi.

HEAR, O Lord, my voice, with which I have cried out to thee. *Alleluia.* My heart hath said to thee: I have sought thy face: I will seek thy face, O Lord: turn not thy face from me. *Allel. Allel. Ps.* The Lord is my light and my salvation: whom shall I fear? *V.* Glory.

EXAUDI, Domine, vocem meam, qua clamavi ad te. Allel. *Tibi dixit cor meum: Quæsivi vultum tuam: vultum tuam, Domine, requiram: ne avertas faciem tuam a me.* Alleluia, Alleluia.

Ps. *Dominus illuminatio mea et salus mea: quem timebo?*

V. *Gloria.*

COLLECT. *Omnipotens.*—O almighty and eternal God, inspire thy servants with true devotion, and grant that we may serve thy divine Majesty with sincere hearts. Thro'.

Commem. *of the* Ascension, *p.* 366, *by the* Collect, Secret, *and* P. Comm. *thereof.*

EPISTLE. 1 *Peter* iv. 7.—*Most dearly beloved:* Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth: that in all things God may be honoured

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though Jesus Christ: to whom is glory and empire for ever and ever Amen

Alleluia, Alleluia. V. The Lord hath extended his empire over all nations: God sitteth on his holy throne. *Alleluia.*

V. I will not leave you orphans: I am going, but I will come to you again, and your hearts shall rejoice. *Alleluia.*

V. *Non vos relinquam orphanos: vado, et venio ad vos, et gaudebit cor vestrum.* Alleluia.

GOSPEL. *John* xv. 26. xvi. 1. 4.—*At that time:* Jesus said to his disciples: When the Paraclete cometh whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me: and you shall give testimony, because you are with me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor me. But these things I have told you: that when the hour shall come, you may remember that I told you of them. CREDO.

OFFERT. *Ps.* xlvi.—God ascended in triumph and the Lord at the sound of the trumpet. *Allel.*

SECRET.—May these unspotted sacrifices purify us, O Lord! and strengthen our souls with heavenly grace. Thro'.

COMM. *John* xvii.—Father, when I was with them, I kept those, whom thou gavest me. *Allel.* now I return to thee: I do not pray that thou mayest take them out of the world, but that thou wouldst keep them from evil. *Alleluia, Alleluia*

P. COMM. *Repleti.*—Grant, we beseech thee, O Lord, that we may be always thankful for the sacred gifts with which we have been filled. Thro'

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WHITSUN-EVE.

THE Vigil of Pentecost, like that of Easter, has always been consecrated in a particular manner to fasting and prayer. The primitive Christians, after the usual prayers of the day, spent the greatest part of the night in the Church, and hence originates the word *Vigil* or *Wake*.

The Mass, like that of Holy Saturday, is preceded by several *Lessons* and *Tracts* out of the *Old Testament*, and by the *Blessing* of the *Font*.

I. PROPHECY.—*In those days:* God tempted Abraham, *p.* 310.

Let us pray. *Deus, qui.*

GOD, who by this action of thy servant Abraham hast given to mankind an excellent example of obedience; grant us, both to break our perverse wills, and to fulfil thy righteous commands. Thro'.

II. PROPHECY.—*In those days:* It came to pass in the morning watch *and* TRACT, Let us sing to the Lord, *p.* 312.

Let us pray. *Deus, qui primis.*

GOD, who, by the light of the New Testament, hast expounded the miracles wrought in the first ages of the world; so that the Red Sea was a figure of the sacred font, and the deliverance of the people out of Egypt did represent the Christian sacraments: grant that all nations who have now obtained the privilege of Israelites by the merit of faith, may be born again by the participation of thy spirit. Thro'.—in unity of the same.

III. PROPHECY.—*In those days:* Moses wrote, *p.* 319, *and* TRACT, Hear, O ye, *p.* 320.

Let us pray. *Deus glorificatio.*

O GOD, the glory of the faithful and the life of the righteous, who hast instructed us also by the canticle of thy servant Moses: grant thy mercy to all nations, by giving them happiness and diminishing their frights, that the revenge threatened may turn to their eternal salvation. Thro

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IV. PROPHECY.—In that day seven women, *p.* 317, *and* TRACT, My beloved had, *p.* 318.

Let us pray. *Omnipotens.*

O ALMIGHTY and Eternal God, who, by thy only Son, hast shewn the care thou takest of thy Church; mercifully cultivate every branch which bringeth forth fruit in that same Christ, who is the true vine, that it may be more fruitful: and let not the thorns of sin prevail against thy faithful, whom thou hast brought out of Egypt by the baptismal font; but protect them by thy holy spirit, that they may be continually enriched by the fruits of good works. Thro' the same—in unity, &c.

V. PROPHECY. Hear, O Israel, *p.* 314.

Let us pray. *Deus, qui nobis.*

O GOD, who hast commanded us, by thy prophets, to relinquish the things of this world, and to hasten to those that are eternal; grant, that by the heavenly inspiration we may comply with what we know thou hast commanded. Thro'.

VI. PROPHECY. *In those days:* The hand of the Lord, *p.* 316.

Let us pray. *Domine Deus.*

O LORD God of Hosts, who raisest up what is fallen, and keepest up what is raised; increase the number of those who are to be renewed by thy holy name: that all who receive holy baptism, may always be governed by thy holy inspirations. Thro'.

While the Celebrant *goes towards the* Font *is said the* TRACT, As the hart panteth, *as on* Holy Saturday, *p.* 323; *but if there be no blessing of the* Font *then is sung the* Litany, *p.* 359.

MASS *on* WHITSUN-EVE.

INTROIT. *Ezech.* xxxvi.

When I shall be acknowledged the Holy One amongst you, I will gather you from all parts of the world; and I will pour upon you clean water, and you shall be cleansed from all your stains: and I

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will give you a new spirit, *Alleluia, Alleluia. Ps.* xxxiii. I will for ever bless the Lord: his praise shall be always in my mouth. *V.* Glory.

☞ *The* Introit *is only said at* Private Masses, *when the* Prophecies, *&c. have been omitted.*

COLLECT. *Præsta, quæsumus.*—Grant, we beseech thee, O Almighty God, that the rays of thy brightness may shine upon us; and that the light of thy light may, by the power of the Holy Spirit, strengthen the hearts of those who have been born again by thy grace. Thro' in unity, &c.

LESSON. *Acts* xix. 1. 8.—*In those days:* It came to pass while Apollo was at Corinth, that Paul having passed through the upper coasts came to Ephesus, and found certain disciples: and he said to them: Have you received the Holy Ghost since you believed? But they said to him: We have not so much as heard whether there be a Holy Ghost. And he said: In what then were you baptized? Who said: In John's baptism. Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say, in Jesus. Having heard these things, they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied. And all the men were about twelve. And entering into the synagogue, he spoke boldly for the space of three months disputing and persuading concerning the kingdom of God.

Alleluia. V. Praise the Lord, for he is good; and his mercy endureth for ever.

* TRACT. *Ps.* cxvi.—Praise the Lord, *as p.* 327

GOSPEL. *John* xiv. 15.—*At that time: Jesus said to his disciples:* If you love me keep my commandments. And I will ask the Father, and he shall give you another Paraclete, that he may abide

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with you for ever, the Spirit of truth, whom the world cannot receive, because it seeth him not nor knoweth him: but you shall know him: because he shall abide with you, and shall be in you. I will not leave you orphans: I will come to you. Yet a little while, and the world seeth me no more. But you see me; because I live, and you shall live. In that day you shall know that I am in my Father and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him.

OFFERT. *Ps.* ciii.—Send forth thy Spirit, and they will be created; and thou wilt renew the face of the earth; let the glory of the Lord be for evermore. *Alleluia.*

The Preface, *as in the* Ordinary, *p.* xxxii.

Secret *and* Communicantes, *as to-morrow, p.* 377

The Hanc Igitur, *as on* Easter Sunday, *p.* 331.

COMM. *John* vii.—The last day of the feast Jesus said: Whoever believeth in me, rivers of living water shall flow from his heart: and this he said of the spirit, which those were to receive who should believe in him, *Alleluia, Alleluia.*

P. COMM. (*Sancti Spiritus*) *as to-morrow, p.* 378

WHIT SUNDAY.

TOOK its name from the circumstances of the newly baptized among our ancestors assisting at Mass in the *white* garments they yesterday received at the baptismal font. Its ecclesiastical name *Pentecost* signifies the *fiftieth*, because the mystery which it celebrates was accomplished on the *fiftieth day* after Christ's resurrection. The object of this great festival is, to return thanks to God for the visible descent of the Holy Ghost on the apostles,—the establishment of the new law, and propagation of our holy religion.

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INTROIT. *Wisd.* i.

THE spirit of the Lord hath filled the whole earth, *Alleluia:* and the whole universe hath heard his voice, *Alleluia, Alleluia.*

Ps. Let God arise, and his enemies be dispersed: let them who hate him, fly before his face.

V. Glory

SPIRITUS Domini replevit orbem terrarum, Alleluia: *et hoc quod continet omnia, scientiam habet vocis,* Alleluia, Alleluia.

Ps. *Exurgat Deus, et dissipentur inimici ejus. et fugiant, qui oderunt eum, a facie ejus.*

V. *Gloria.*

COLLECT. *Deus, qui.*—O God, who, by the light of the Holy Ghost, didst this day instruct the hearts of the faithful: grant, by the direction of the same Holy Spirit, that we may relish what is right, and always enjoy his consolation. Thro'—in the unity of the same, &c.

LESSON. *Acts* ii. 1. 11.—When the days of Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: Behold, are not all these, that speak, Galileans, and how have we heard, every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt and the

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parts of Lybia about Cyrene, and strangers of Rome Jews also and Proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God. *Alleluia, Alleluia.*

V. Send forth thy spirit, and they shall be created: and thou wilt renew the face of the earth, *Alleluia.*

V. Ps. ciii. *Emitte spiritum tuum et creabuntur: et renovabis faciem terræ,* Alleluia.

V. * Come, O Holy Ghost, fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. * *Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.*

The PROSE.

VENI Sancte Spiritus, et emitte cœlitus lucis tuæ radium.

Veni Pater pauperum, veni dator munerum, veni lumen cordium.

Consolator optime, dulcis hospes animæ, dulce refrigerium.

In labore requies, in æstu temperies, in fletu solatium.

O lux beatissima, reple cordis intima tuorum fidelium.

Sine tuo numine, nihil est in homine, nihil est innoxium.

Lava quod est sordidum, riga quod est aridum, sana quod est saucium.

Flecte quod est rigidum, fove quod est frigidum, rege quod est devium.

Da tuis fidelibus, in te confitentibus, sacrum septenarium.

Da virtutis meritum, da salutis exitum, da perenne gaudium. Amen. *Alleluia.*

GOSPEL. *John* xiv. 23. 31.—*At that time:* Jesus said to his disciples: If any one love me, he will keep my word, and my Father will love him,

At this V. * all kneel down at every Mass till Sunday next.

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and we will come to him, and will make our abode with him: he that loveth me not, keepeth not my words. And the word which you have heard, is not mine: but the Father's who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give to you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I have said to you: I go away and I come again to you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not any thing. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I. CREDO.

OFFERT. *Ps.* lxvii.—Confirm, O God, what thou hast wrought in us, from thy holy temple, which is in Jerusalem: kings shall offer presents to thee. *Alleluia.*

SECRET.—Sanctify, we beseech thee, O Lord, these oblations, and purify our hearts by the light of the Holy Ghost. Thro'—in the unity of, &c.

COMMUNICANTES. Being united in communion, and celebrating the sacred day of Pentecost, on which the Holy Ghost appeared to the apostles under the form of innumerable tongues: and honouring the memory, &c. *as in the* Ordinary, *page* xxxiv.

Igitur, *as on* Easter Sunday, *p.* 331.

COMM. *Acts* ii.—Suddenly there came a noise from heaven, as of a strong rushing wind, where they were sitting, *Alleluia:* and they were all filled

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with the Holy Ghost, and published the wonderful works of God. *Alleluia.*

P. COMM. *Sancti Spiritus.*—May the pouring forth of the Holy Ghost into our hearts cleanse them, O Lord, and render them fruitful by the inward dew of his grace. Thro' our Lord—in the unity of the same, &c.

WHIT MONDAY.

INTROIT. *Ps.* lxxx.

HE fed them with the fat of wheat, *Alleluia:* and filled them with honey out of the rock. *Allel. Allel. Ps.* Rejoice to God, our helper: sing aloud to the God of Jacob.

V. Glory.

CIBAVIT eos ex adipe frumenti, Alleluia: *et de petra melle saturavit eos.* Allel. Allel.

Ps. *Exultate Deo adjutori nostro: jubilate Deo Jacob.*

V. *Gloria.*

COLLECT. *Deus, qui.*—O God, who didst give the Holy Ghost to thy apostles, hear the prayers of thy people, that they may enjoy a happy peace, who, by thy grace, have received the gift of true faith.

LESSON. *Acts* x. 42. 48.—*In those days: Peter opening his mouth, said:* Brethren, the Lord commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets give testimony, that through his name all receive remission of sins, who believe in him. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. For they heard them speaking with tongues, and magnifying God. Then Peter answered: Can any man forbid water, that these men should not be baptized,

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who have received the Holy Ghost as well as we; And he commanded them to be baptized in the name of the Lord Jesus Christ.

V. The apostles published in divers tongues the wonderful works of God. *Alleluia.*

Alleluia, Alleluia. V. *Loquebantur variis linguis apostoli magnalia. Dei.* Alleluia.

V. * Come, O Holy Ghost, *with the* Prose, Veni Sancte Spiritus, *as in the* Mass *of Yesterday, p.* 376.

GOSPEL. *John* iii. 16.—*At that time: Jesus said to Nicodemus:* God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting. For God sent not his Son into the world, to judge the world, but that the world may be saved by him. He that believeth in him, is not judged. But he that doth not believe is already judged: because he believeth not in the name of the only begotten Son of God. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light: for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved. But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God. CREDO.

OFFERT. *Ps.* xvii.—The Lord thundered from heaven, and the highest gave his voice: then the fountains of waters appeared. *Alleluia.*

SECRET.—Mercifully sanctify, we beseech thee, O Lord, these offerings, and having accepted the oblation of our spiritual victim, make ourselves an offering pleasing to thee. Thro'.

COMM. *John* xiv.—The Holy Ghost shall teach you, *Alleluia*, whatever I shall say to you. *Alleluia, Alleluia.*

P. COMM. *Adesto.*—Help, we beseech thee, O Lord, thy people, and defend from the fury of their

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enemies, those whom thou hast fed with thy sacred mysteries. Thro'.

WHIT TUESDAY.

INTROIT.—Receive your glory with joy, *Alleluia:* giving thanks to God, *Alleluia*, who hath called you to a heavenly kingdom. *Allel. Allel. Allel. Ps.* Attend, O my people, to my law: incline your ears to the words of my mouth. *V.* Glory.

COLLECT. *Adsit.*—Assist us, O Lord, we beseech thee, with the power of thy holy spirit, that our hearts may be purified, according to thy mercy, and we defended from all adversities. Thro'.

LESSON. *Acts* viii. 14. 17.——*In those days:* When the apostles who were in Jerusalem, had heard that Samaria had received the word of God: they sent to them Peter and John. Who when they were come, prayed for them, that they might receive the Holy Ghost. For he was not as yet come upon any of them: but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

Alleluia, Alleluia. V. The Holy Ghost shall teach you whatever I shall say to you. *Alleluia.*

V. * Come, O Holy Ghost, *with the* Prose, Veni Sancte Spiritus, *as on* Sunday, *p.* 376.

GOSPEL. *John* x. 1. 10.—*At that time:* Jesus said to the Pharisees: Amen, amen, I say to you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out And when he hath let out his own sheep, he goeth before them: and the sheep follow him: because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice

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of strangers. This proverb Jesus spoke to them. But they understood not what he spoke to them. Jesus therefore said to them again: Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers: and the sheep heard them not. I am the door. By m if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures. The thief cometh not, but for to steal, and to kill, and to de stroy. I am come that they may have life, and may have it more abundantly. CREDO.

OFFERT. *Ps.* lxxvii.—The Lord opened for them the gates of heaven, and rained down manna for them to eat: he gave them the bread of heaven, men eat the bread of angels. *Alleluia.*

SECRET.—May the oblation of this sacrifice purify us, O Lord, we beseech thee, and make us worthy to partake thereof. Thro'.

COMM. *John* xv.—The Spirit who proceedeth from the Father, *Alleluia:* shall glorify me. *Alleluia Alleluia.*

P. COMM. *Mentes.*—Grant, we beseech thee, O Lord, that the Holy Ghost may renew our souls by these divine mysteries, since he is the remission of sin. Thro'—in the unity of the same.

EMBER WEDNESDAY.

INTROIT. *Ps.* lxvii.—O God, when thou didst go forth in the sight of thy people, making a way for them and dwelling in the midst of them, *Alleluia*, the earth shook, and the heavens dropped dew, *Alleluia, Alleluia.* *Ps.* Let God arise, and let his enemies be scattered: let them that hate him flee before his face. *V.* Glory.

I. COLLECT. *Mentes nostras.*—May the Holy Ghost, who proceedeth from thee, enlighten, we beseech thee, O Lord, our hearts, and guide us into

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all truth according to the promise of thy Son. Who —in unity of the same.

I. LESSON. *Acts* ii. 14. 21.—*In those days:* Peter standing up with the eleven, lifted up his voice and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you and with your ears receive my words. For these are not drunk, as you suppose, seeing it is but the third hour of the day: But this is that which was spoken of by the prophet Joel: "And it shall come to pass in the last days (saith the Lord) I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids, will I pour out in those days of my spirit, and they shall prophesy. And I will shew wonders in the heaven above, and signs on the earth beneath; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved."

Alleluia. V. Ps. xxxii.—By the word of the Lord the heavens were established: and all the power of them by the spirit of his mouth.

II. COLLECT. *Præsta quæsumus.*—Grant, we beseech thee, O almighty and most merciful God, that thy holy spirit may defend and dwell in our souls, and so thoroughly purify us, that we may at length become the temple of his glory. Thro'.

From this day *to* Saturday next *inclusively, after the* Collect *of the day, either the* Collect, Ecclesiæ tuæ *or* Deus omnium *is said, together with their respective* Secrets *and* P. Comm. *as on the* first Sunday of Advent, *p.* 50, &c.

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II. LESSON. *Acts* v. 12. 16.—*In those days:* Were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself with them; but the people magnified them. And the multitude of men and women that believed in the Lord was more increased: insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at least might overshadow any of them. and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.

*Alleluia, Alleluia. V.** Come, O Holy Ghost, *with the* Prose *as before, p.* 376.

GOSPEL. *John* vi. 44. 52.—*At that time: Jesus said to the multitude of the Jews:* No man can come to me except the Father, who hath sent me, draw him: and I will raise him up at the last day. It is written in the prophets: "And they shall all be taught of God." Every one that hath heard of the Father, and hath learned, cometh to me. Not that any man hath seen the Father, but he who is of God, he hath seen the Father. Amen, Amen I say unto you: He that believeth in me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven: that if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh for the life of the world.

OFFERT. *Ps.* xviii.—I will meditate on thy commandments, which I have loved very much; and I will put in practice thy commandments, which I have loved, *Alleluia.*

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SECRET.—Receive, we beseech thee, O Lord, this offering, and grant that we may celebrate with piety these sacred mysteries. Thro'.

COMM. *John* xiv. I leave you peace, *Alleluia.* I give you my peace, *Alleluia, Alleluia.*

P. COMM. *Sumentes.*——Having, partaken, O Lord, of thy heavenly sacraments, we beseech thy clemency that we may enjoy the effects of the mysteries we celebrate in time, in an eternity of bliss. Thro'.

THURSDAY IN WHITSUN WEEK.

All as on Whit Sunday, *p.* 375, *except.*

LESSON. *Acts* viii. 5. 9.—*In those days:* Philip going down to the city of Samaria, preached Christ to them. And the people with one accord were attentive to those things, which were said by Philip, hearing and seeing the miracles which he did. For many of them who had unclean spirits, crying with a loud voice went out. And many taken with the palsy, that were lame, were healed. And there was therefore great joy in that city.

GOSPEL. *Luke* ix. 1. 6.——*At that time:* Jesus calling together the twelve apostles, he gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said to them: Take nothing for your journey, neither staff, nor scrip, nor bread, nor money, neither have two coats. And whatsoever house you shall enter into, abide there, and depart not from thence. And whosoever will not receive you: when you go out of that city, shake off even the dust of your feet for a testimony against them. And going out they went about through the towns preaching the gospel and healing every where. CREDO.

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EMBER FRIDAY.

INTROIT. *Ps.* lxx.—Let my mouth be filled with thy praise, *Alleluia:* that I may sing, *Alleluia:* my lips shall rejoice, when, I sing to thee, *Alleluia, Alleluia.* *Ps.* In thee, O Lord, have I hoped, let me never be put to confusion: Deliver me in thy justice and rescue me. *V.* Glory.

COLLECT. *Da, quæsumus.*——Grant, we beseech thee, O most merciful God, that thy Church, being assembled by thy holy spirit, may in no manner be molested with the disturbance of enemies. Thro'.

LESSON. *Joel* ii. 23. 27.—*Thus saith the Lord God:* And you, O children of Sion, rejoice, and be joyful in the Lord your God: because he hath given you a teacher of justice, and he will make the early and the latter rain to come down for you as in the beginning. And the floors shall be filled with wheat, and the presses shall overflow with wine and oil. And I will restore to you the years which the locust, and the bruchus, and the mildew, and the palmer-worm hath eaten: my great host which I have sent upon you. And you shall eat in plenty and shall be filled: and you shall praise the name of the Lord your God, who hath done wonders with you, and my people shall not be confounded for ever. And you shall know that I am in the midst of Israel: and I am the Lord your God, and there is none besides: and my people shall not be confounded for ever, *saith the Lora Almighty.*

Alleluia, Alleluia. *V.* O how good and sweet is the spirit in us, O Lord! *Alleluia.* *V.* * Come, O Holy Ghost, &c. *with the* Prose, *p.* 376.

GOSPEL. *Luke* v. 17. 26.—*At that time:* It came to pass on a certain day, that Jesus sat teach-

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ing. And there were Pharisees and doctors of the law sitting by, that were come out of every town of Galilee and Judea and Jerusalem; and the power of the Lord was to heal them. And behold men brought in a bed, a man who had the palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst, before Jesus. And when he saw their faith, he said: Man, thy sins are forgiven thee. And the Scribes and the Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone? And when Jesus knew their thoughts, answering, he said to them: What is it you think in your hearts? Which is easier to say? Thy sins are forgiven thee; or to say: arise and walk? But that you may know that the Son of Man hath power on earth to forgive sins, (he saith to the sick of the palsy) I say to thee, arise, take up thy bed and go into thy house. And immediately rising up before them, he took up the bed on which he lay; and he went away to his own house, glorifying God. And all were astonished; and they glorified God. And they were filled with fear, saying: We have seen wonderful things to-day.

OFFERT. *Ps.* cxlv.——Praise the Lord, O my soul; whilst I live I will praise the Lord: I will sing praises to my God, while I have a being. *Alleluia.*

SECRET.—May the sacrifice offered in thy presence, O Lord, be consumed by the same divine fire, by which the Holy Ghost inflamed the hearts of the disciples of Christ thy Son. Thro' the same —in unity of the same.

COMM. *John* xiv.—I will not leave you orphans:

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I will come to you again, *Alleluia:* and your hearts shall be glad. *Alleluia.*

P. COMM. *Sumpsimus.*—Having received, O Lord, these sacred mystic gifts, we humbly beg, that what thou hast ordered us to do in remembrance of thee, may become a help to our weakness. Thro'.

EMBER SATURDAY.

INTROIT. *Rom.* v.—The love of God is poured into your hearts, *Alleluia,* by his spirit that dwelleth in us, *Alleluia, Alleluia. Ps.* cii. Bless the Lord, O my soul: and let all that is within me, praise his holy name. *V.* Glory.

I. COLLECT.—Enrich, O Lord, our hearts by a plentiful effusion of thy Holy Spirit by whose wisdom we were created, and by whose providence we are governed. Thro'—in unity of the same.

I. LESSON. *Joel* ii. 28. 32.—*Thus saith the Lord God:* I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions. Moreover upon my servants and handmaids in those days I will pour forth my spirit. And I will shew wonders in heaven: and in earth, blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood; before the great and dreadful day of the Lord doth come. And it shall come to pass, that every one that shall call upon the name of the Lord, shall be saved. *Alleluia.*

V. John vi. It is the spirit that giveth life: but the flesh availeth nothing.

II. COLLECT. *Illo nos.*—Let thy holy spirit, O Lord, we beseech thee, kindle in our breasts that fire, which our Lord Jesus Christ brought on earth, and earnestly desired it should burn. Who liveth.

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II. LESSON. *Lev.* xxiii. 9. 21.—*In those days* The Lord spoke to Moses, saying: Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land, which I will give you, and shall reap your corn, you shall bring sheaves of ears, the first-fruits of your harvest, to the priest: who shall lift up the sheaf before the Lord, the next day after the Sabbath, that it may be acceptable for you, and shall sanctify it. You shall count therefore from the morrow after the Sabbath, wherein you offered the sheaf of the first-fruits, seven full weeks, even unto the morrow after the seventh week be expired, that is to say fifty days, and so you shall offer a new sacrifice to the Lord. Out of all your dwellings, two loaves of the first-fruits, of two tenths of flour leavened, which you shall bake for the first-fruits of the Lord. And you shall call this day most solemn, and most holy. You shall do no servile work therein. It shall be an everlasting ordinance in all your dwellings and generations, *saith the Lord Almighty. Alleluia.*

V. Job xxvi. His spirit hath adorned the heavens.

III. COLLECT. *Deus.*—O God, who, for the healing our souls, commanded us to mortify our bodies by fasting: mercifully grant that we may faithfully serve thee both with body and soul. Thro'

III. LESSON. *Deut.* xxvi. 1. 11.—*In those days: Moses said to the children of Israel: Hear, O Israel, what I command you this day:* When thou art come into the land which the Lord thy God will give thee to possess, and hast conquered it, and dwellest in it thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that his name may be invocated there: and thou shalt go to the priest that shall be in those days, and say to him: I profess this day before the Lord thy God, who heard us, and looked down upon our affliction, and labour,

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and distress; and brought us out of Egypt with a strong hand, and a stretched out arm, with great terror, with signs and wonders: and brought us into this place, and gave us this land, flowing with milk and honey. And therefore now I offer the first-fruits of the land which the Lord hath given me. And thou shalt leave them in the sight of the Lord thy God, adoring the Lord thy God. And thou shalt feast in all the good things which the Lord thy God hath given thee. *Alleluia.*

V. *Acts* ii. When the days of Pentecost were completed, they were all sitting together.

IV. COLLECT. *Præsta, quæsumus.*—Grant, we beseech thee, O Almighty God, that, being instructed by these holy fasts, we may avoid all vice, and more easily obtain thy mercy. Thro'.

IV. LESSON. *Lev.* xxvi. 3. 12.—*In those days: The Lord said to Moses: Speak to the children of Israel, and say to them:* If you walk in my precepts and keep my commandments, and do them. I will give you rain in due season. And the ground shall bring forth its increase, and the trees shall be filled with fruit. The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing time; and you shall eat your bread to the full, and dwell in your land without fear. I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your quarters. You shall pursue your enemies, and they shall fall before you. Five of yours shall pursue a hundred others, and a hundred of you ten thousand: your enemies shall fall before you by the sword. I will look on you, and make you increase: you shall be multiplied, and I will establish my covenant with you. You shall eat the oldest of the old store, and new coming on, you shall cast away the old. I will set my tabernacle in the midst

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of you, and my soul shall not cast you off. I will walk among you, and will be your God, and you shall be my people, *saith the Lord Almighty. Allel.*

V. * Come, O Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. COLLECT. *Præsta quæsumus.*—Grant, we beseech thee, O Almighty God, that whilst we fast from meat, we may likewise fast from all those vices to which we are prone. Thro'.

V. LESSON. *Dan.* iii. 49.—*In those days:* The angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm. Then these three, as with one mouth, praised, and glorified, and blessed God in the furnace, saying: *Alleluia.*

V. Blessed art thou, O Lord, the God of our forefathers, and worthy of praise for ever.

VI. COLLECT. *Deus, qui tribus.*—O God, who, in the behalf of the three young men, didst render harmless the flames of fire: mercifully grant, that we, thy servants may not be burnt by the flames of vice. Thro'.

Here is said, either the Collect, Eccl. tuæ, *or* Deus omnium, *p.* 50.

EPISTLE. *Rom.* v. 1. 5.—*Brethren:* Being justified by faith, let us have peace with God, through our Lord Jesus Christ. By whom also we have access through faith, into this grace wherein we stand, and glory in the hope of the glory of the sons of God. And not only so: but we glory also in tribulations, knowing that tribulation worketh patience; and patience trial; and trial hope. And hope confoundeth not; because the charity of God is poured forth in our hearts by the Holy Ghost, who is given to us.

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TRACT. *Ps.* cxvi.—Praise the Lord, *as p.* 327

Prose, Veni Sancte Spiritus, *as before, p.* 376.

GOSPEL. *Luke* iv. 38. 44.—*At that time:* Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever: and they besought him for her.—And standing over her he commanded the fever, and it left her. And immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them. And devils went out from many, crying out and saying: Thou art the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ. And when it was day, going out he went into a desart place: and the multitudes sought him, and came unto him: and they stayed him that he should not depart from them. To whom he said: to other cities also, I must preach the kingdom of God: for therefore am I sent. And he was preaching in the synagogues of Galilee. CREDO.

OFFERT. *Ps.* lxxxvii.—O Lord God of my salvation, I have cried out to thee day and night: let my prayer, O Lord, come before thee. *Alleluia.*

SECRET.—To the end that our fasts may be acceptable to thee, O Lord, grant us, we beseech thee, to offer thee a heart purified by the efficacy of this sacrament. Thro'.

COMM. *John* iii.—The spirit breatheth where he will, and you hear his voice, *Alleluia, Alleluia:* but you know not when he cometh, nor whither he goeth, *Alleluia, Alleluia, Alleluia.*

P. COMM. *Præbeant.*—May thy sacred mysteries O Lord, give us divine fervour, that we may joyfully receive both them and their effects. Thro'.

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TRINITY SUNDAY.

SINCE without a belief of the existence of Three adorable Persons in the Godhead, we cannot be Christians, let us this day beseech Almighty God to strengthen our faith in the mystery of the ever blessed Trinity, and teach us implicitly to submit to whatever other dogma the Church proposes to our belief. Let us also pray for those, who, taking weak reason for their guide in matters of religion, refuse to believe what God himself has revealed concerning his own *incomprehensible* Majesty.

INTROIT.

BLESSED be the holy Trinity and undivided Unity. We will praise it, because it hath shewn his mercy to us.

Ps. O Lord, our God, how wonderful is thy name over the utmost boundaries of the earth.

V. Glory.

BENEDICTA sit sancta Trinitas, atque indivisa Unitas. Confitebimur ei, quia fecit nobiscum misericordiam suam.

Ps. *Domine, Dominus noster, quam admirabile est nomen tuum in universa terra.*

V. *Gloria.*

COLLECT. *Omnipotens.*—O almighty and ever lasting God who has granted thy servants, in the confession of the true faith to acknowledge the glory of an Eternal Trinity, and in the power of majesty, to adore an Unity: we beseech thee that, by the strength of this faith, we may be defended from all adversity. Thro'.

COLLECT. (*Deus, in te,*) *of the* I. Sund. *after* Pentecost.—O God, the strength of such as hope in thee: mercifully hear us calling on thee: and since mortal weakness can do nothing without thee, grant us the assistance of thy grace; that in observing thy commandments, we may please thee both in will and action. Thro'.

EPISTLE. *Rom.* xi. 33. 36.—O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how

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unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him are all things: to him be glory for ever. *Amen.*

GRAD. *Dan.* iii.—Blessed art thou, O Lord, who beholdest the deep, and sittest on the cherubim. *V.* Blessed art thou, O Lord, in the firmament of the heaven, and worthy of praise for ever. *Alleluia. Alleluia.*

V. Blessed art thou, O Lord, the God of our Fathers, and worthy of praise for ever. *Alleluia.*	V. *Benedictus es Domine, Deus Patrum nostrorum, et laudabilis in sæcula.* Alleluia.

GOSPEL. *Matt.* xxviii. 18. 20.—*At that time:* Jesus said to his disciples: All power is given to me in heaven and in earth. Going, therefore, teach all nations: BAPTISING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world. CREDO.

OFFERT.—Blessed be God the Father, and the only begotten Son of God, as likewise the Holy Ghost; for he has shewn his mercy to us.

SECRET.—Sanctify, we beseech thee, O Lord, our God, by the invocation of thy holy name, the victim of this oblation: and by it make us an eternal offering to thee. Thro'.

SECRET *of the* I. Sunday *after* Pentecost.

Mercifully receive, we beseech thee, O Lord, the sacrifice we offer thee, and grant that it may be a continual help to us. Thro'.

COMM.—We bless the God of heaven, and we will praise him in the sight of all the living: because he hath shewn us his mercy.

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P. COMM. *Proficiat.*—May the rece ving of this sacrament, O Lord our God, avail us to the salvation of body and soul: together with the confession of an everlasting Holy Trinity, and of the undivided unity thereof. Thro'.

P. COMM. *Tantis of the* I. Sund. *after* Pentecost Grant, we beseech thee, O Lord, that the great sacrifice we have partaken of, may avail us to salva tion, and make us never cease praising thee. Thro'.

GOSPEL. *of the* I. Sund. *after* Pentecost. *Luke* vi. 36. 41.—*At that time:* Jesus said to his disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you; good measure and pressed down and shaken together and running over shall be given into your bosom. For with the same measure that you shall mete withal it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye; but the beam that is in thy own eye thou considerest not? or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thine own eye, and then thou shalt see clearly to take out the mote from thy brother's eye. *Deo gratias.*

CORPUS CHRISTI.

THIS Festival (instituted about the middle of the thirteenth century by a Bull of *Urban* IV.) was received and confirmed by the General Council of Vienne, anno 1311, in opposition to the errors of some, who then, as well as now, preferred a false philosophy to the belief of all Christians in the preceding ages.

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The *Processions* in Catholic countries on this day, and during its Octave, were instituted as triumphs of Christ and his church over the obstinate enemies of this adorable mystery; and as public testimonies of the faith, love and gratitude of the true children of God.

INTROIT. *Ps.* lxxx.

HE fed them with the fat of wheat, *Alleluia:* and filled them with honey out of the rock. *Allel. Allel. Allel. Ps.* Exult in God our help; joyfully sing to the God of Jacob. *V.* Glory.

CIBAVIT eos ex adipe frumenti, Alleluia: *et de petra melle saturavit eos.* Allel. Allel. Allel.

Ps. *Exultate Deo adjutori nostro: jubilate Deo Jacob.*

V. *Gloria.*

COLLECT. *Deus, qui.*——O God, who in this wonderful sacrament, has left us a perpetual memorial of thy Passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that in our souls we may always be sensible of the fruit of the redemption thou hast purchased for us. Who livest.

EPISTLE. 1 *Cor.* xi. 23.—*Brethren:* I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: *Take ye, and eat: this is my body which shall be delivered for you: this do for the commemoration of me.* In like manner also the chalice, after he had supped, saying: *This Chalice is the New Testament in my blood: this do ye, as often as you shall drink it, for the commemoration of me.* For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord, until he come. Therefore whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man prove himself: and so let him eat of that bread, and

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drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

GRAD. *Ps.* cxliv.—The eyes of all hope in thee, O Lord, and thou givest them food in due season. *V* Thou openest thy hand, and fillest with thy blessing every living creature. *Alleluia. Alleluia.*

V. My flesh is truly meat, and my blood is truly drink; he that eateth my flesh, and drinketh my blood, remaineth in me, and I in him.

V. *Caro mea vere est cibus, et sanguis meus vere est potus: qui manducat meam carnem, et bibit meum sanguinem in me manet, et ego in eo.*

The PROSE.

LAUDA, Sion Salvatorem; Lauda Ducem et Pastorem: In hymnis et canticis.

2. Quantum potes, tantum aude; quia major omni laude: nec laudare sufficis.

3. Laudis thema specialis: panis vivus et vitalis: hodie proponitur.

4. Quem in sacræ mensa cœnæ; turbæ fratrum duodenæ: datum non ambigitur.

5. Sit laus plena, sit sonora: sit jucunda, sit decora: mentis jubilatio.

6. Dies enim solemnis agitur, in qua mensæ prima recolitur hujus institutio.

7. In hæc mensa novi Regis, novum Pascha novæ legis, phase vetus terminat.

8. Vetustatem novitas, umbram fugat veritas, noctem lux eliminat.

9. Quod in cœna Christus gessit, faciendum hoc expressit in sui memoriam.

10. Docti sacris institutis, panem, vinum in salutis consecramus hostiam.

11. Dogma datur Christianis, quod in carnem transit panis, et vinum in sanguinem.

12. Quod non capis, quod non vides, animosa firmat fides, præter rerum ordinem.

13. Sub diversis spe-

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rrebus, signis tantum, et non rebus, latent res eximiæ.

14. Caro cibus, sanguis potus: manet tamen Christus totus, sub utraque specie.

15. A sumente non concisus, non confractus, non divisus, integer accipitur.

16. Sumit unus, sumunt mille: quantum isti, tantum ille: nec sumptus consumitur.

17. Sumunt boni, sumunt mali: sorte tamen inæquali, vitæ vel interitus.

18. Mors est malis, vita bonis, vide paris sumptionis, quam sit dispar exitus!

19. Fracto demum sacramento, ne vacilles, sed memento, tantum esse sub fragmento, quantum toto tegitur.

20. Nulla rei fit scissura: signi tantum fit fractura: qua nec status, nec statura signati minuitur.

21. Ecce panis angelorum, factus cibus viatorum: vere panis filiorum, non mittendus canibus.

22. In figuris præsignatur, cum Isaac immolatur: Agnus Paschæ deputatur; datur Manna Patribus.

23. Bone pastor, panis vere, Jesu nostri miserere: tu nos pasce, nos tuere, tu nos bona fac videre in terra viventium.

24. Tu qui cuncta scis, et vales, qui nos pascis hic mortales: tuos ibi commensales, cohæredes et sodales, fac sanctorum civium. *Amen. Alleluia.*

GOSPEL. *John* vi. 56. 59.—*At that time: Jesus said to the multitude of the Jews:* My flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live forever. CREDO.

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OFFERT. *Lev.* xii.—The priests of the Lord offer to God incense and loaves: and therefore shall they be holy to their God, and shall not defile his name. *Alleluia.*

SECRET.—Mercifully grant thy Church, O Lord, we beseech thee, the gifts of Unity and Peace, which are mystically represented in these offerings. Thro

On this day, and during the Octave, *is said the* Preface, *Quia per Incarnati, *p.* xxx. *and the same* Mass, *unless on a* Double.

COMM. 1 *Cor.* xi.—As often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord until he come. Whosoever, therefore shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. *Alleluia.*

P. COMM. *Fac nos.*—Grant us, O Lord, we beseech thee, the everlasting possession of thyself, as a pledge of which we have received thy body and blood. Who livest.

II. SUNDAY *after* PENTECOST.

INTROIT. *Psalm* xvii.

THE Lord hath become my protector, and set me at large: he has saved me, because he loved me. *Ps.* I will love thee, O Lord, my strength: the Lord is my support, my refuge, and my deliverer. *V.* Glory.

FACTUS est Dominus protector meus, et eduxit me in latitudinem: salvum me fecit, quoniam voluit me. Ps. *Diligam te Domine, virtus mea: Dominus firmamentum meum et refugium meum, et liberator meus.* V. *Gloria.*

COLLECT. *Sancti.*—Grant us, O Lord, both a constant love and fear of thy holy name: since thou never withdrawest thy protection from those, whom thou solidly groundest in thy love. Thro'.

Here as well as at the Secret, *and* P. Comm. *is made a* Commem. *of* Corous Christi, *p.* 395.

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EPISTLE. 1 *John* iii. 13. 18.—*Dearly beloved:* Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us. and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him: how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed, and in truth.

GRAD. *Ps.* cxix.—In my troubles I cried to the Lord: and he heard me. *V.* O Lord, deliver my soul from wicked lips and a deceitful tongue. *Allel.*

V. O Lord my God, in thee have I put my trust: save me from those that persecute me, and rescue me. *Alleluia.*

V. *Domine Deus meus in te speravi: salvum me fac ex omnibus persequentibus me, et libera me.* Alleluia.

GOSPEL. *Luke* xiv. 16. 24.—*At that time: Jesus spoke this parable to the Pharisees:* A certain man made a great supper, and invited many, and he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and must needs go out and see it: I pray thee, hold me excused. And another said: I have bought five yokes of oxen, and I go to try them: I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the

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streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame.—And the servant said: Lord it is done as thou hast commanded, and yet there is room. And the lord said to the servant: Go out into the high ways and hedges; and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper

CREDO.

OFFERT. *Ps.* vi.—Turn again, O Lord, and rescue my soul: save me for thy mercies sake.

SECRET.—May this sacrifice offered to thy name purify us, O Lord: and make us every day advance towards a heavenly life. Thro'.

COMM. *Ps.* xi.—I will sing to the Lord, who hath bestowed good things on me: and I will sing a psalm to the name of the Lord, the Most High.

P. COMM. *Sumptis.*—Having received, O Lord, this sacred oblation, grant, that by frequenting these mysteries we may hasten our salvation.

III. SUNDAY *after* PENTECOST.

INTROIT. *Ps.* xxiv.

LOOK thou upon me, and have mercy on me, O Lord, for I am alone and poor: see my abjection and my labour, and forgive me all my sins, O my God. *Ps.* To thee, O Lord, have I lifted up my soul: In thee, O my God, I place my trust: let me not be ashamed. *V.* Glory.

RESPICE in me, et miserere mei Domine quoniam unicus et pauper sum ego: vide humilitatem meam, et laborem meum, et dimitte omnia peccata mea, Deus meus. Ps. *Ad te Domine, levavi animam meam: Deus meus, in te confido, non erubescam.* V. *Gloria.*

COLLECT *Protector.*—O God, the protector

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of those who hope in thee, without whose aid nothing is strong, nothing holy: increase thy mercy towards us; that under thy direction and conduct we may so pass through the blessings of this life, as not to lose those which are eternal. Thro'.

☞ *For the* II. Collect, &c. *see the* ORDINARY, *p.* xx.

EPISTLE. 1 *Peter* v. 6. 11.—*Dearly beloved:* Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation. Casting all your care upon him, for he hath care of you. Be sober and watch: because your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us into his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm and establish you. To him be glory and empire for ever and ever. Amen.

GRAD. *Ps.* liv.—Cast thy care upon the Lord and he shall sustain thee. *V.* When I cried out to the Lord, he heard my voice against those who were coming upon me. *Alleluia, Alleluia.*

V. God is a just Judge, strong and patient: is he angry every day? *Alleluia.*

V. *Deus judex justus fortis et patiens: numquid irascitur per singulos dies?* Alleluia.

GOSPEL. *Luke* xv. 1. 10.——*At that time:* The publicans and sinners drew near unto him to hear him. And the Pharisees and Scribes murmured, saying: This man receiveth sinners and eateth with them. And he spoke to them this parable, saying: What man of you that hath a hundred sheep; and if he shall lose one of them, doth he not leave the ninety-nine in the desart, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing:

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and coming home call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats: if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance. CREDO.

OFFERT. *Ps.* ix.—Let them trust in thee, O Lord, who know thy name: for thou hast not forsaken them that seek thee. Sing ye to the Lord who dwelleth in Sion: for that he hath not forgotten the prayer of the poor.

SECRET.—Look down, O Lord, on the offerings of thy suppliant Church; and grant that thy faithful may always worthily partake thereof in order to their salvation. Thro'.

COMM. *Luke* xv.—I say to you: There is joy among the angels of God over one sinner doing penance.

P. COMM. *Sancta.*—May thy sacred mysteries, O Lord, which we have received, give us life: and cleansing us from our sins, make us worthy of thy eternal mercy. Thro'

IV. SUNDAY *after* PENTECOST.

INTROIT. *Ps.* xxvi.

THE Lord is my light and my salvation, whom shall I fear? The Lord is the protector of my life, of whom shall I

DOMINUS illuminatio mea et salus mea, quem timebo? Dominus defensor vitæ meæ, a quo trepidabo? Qui tribulan-

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be afraid? My enemies that trouble me have themselves been weakened, and have fallen.

Ps. If armies in camp should stand together against me, my heart shall not fear. *V.* Glory.

me inimici mei, ipsi infirmati sunt et ceciderunt.

Ps. *Si consistant adversum me castra; non timebit cor meum.*

V. *Gloria.*

COLL. *Da.*—Grant, we beseech thee, O Lord, that the world, with regard to us, may be governed in peace by thy providence, and thy Church pay her devotions to thee in tranquillity. Thro'.

EPISTLE. *Rom.* viii. 18. 23.——*Brethren:* I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed to us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain even till now. And not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body *in Christ Jesus our Lord.*

GRAD. *Ps.* lxxviii.—Be merciful, O Lord, to our offences, that the Gentiles may never say: Where now is their God? *V.* Help us, O Lord, our Saviour; and for the honour of thy name deliver us, O Lord. *Alleluia, Alleluia.*

V. O God, who sittest on thy throne, and judgeth justly, be a refuge to the poor in distress. *Alleluia.*

V. Ps. ix. *Deus qui sedes super thronum et judicas æquitatem, esto refugium pauperum in tribulatione.* Alleluia.

GOSPEL. *Luke* v. 1. 11.——*At that time:* It

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came to pass, that when the multitude pressed upon him to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to him: Master, we have laboured all the night, and have taken nothing: but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things they followed him. CREDO.

OFFERT. *Ps.* xii.—Enlighten my eyes, that I may never sleep in death; lest the enemy should ever say: I have prevailed over him.

SECRET.—Receive our offerings, we beseech thee, O Lord, and be appeased thereby: and mercifully compel our wills to yield to thee, even when they rebel. Thro'.

COMM. *Ps.* xvii.—The Lord is my support, my refuge, my deliverer, my God, my helper.

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P. COMM. *Mysteria.*—May the mysteries we have received, both purify and defend us, O Lord, by the efficacy of what they contain. Thro'.

V. SUNDAY *after* PENTECOST.

INTROIT. *Psalm* xxvi.

HEAR, O Lord, my voice, with which I have cried to thee: be thou my helper; forsake me not, do not thou despise me, O God, my Saviour. *Ps.* The Lord is my light and my salvation: whom shall I fear? *V.* Glory.

EXAUDI, Domine, vocem meam, qua clamavi ad te: adjutor meus esto: ne derelinquas me, neque despicias me, Deus, Salutaris meus. Ps. *Dominus illuminatio mea, et salus mea; quem timebo?* V. *Gloria.*

COLLECT. *Deus qui.*—O God, who hast prepared invisible good things for those that love thee: pour forth into our hearts an affectionate love for thee: that loving thee in all things, and above all things, we may come to the enjoyment of thy promises, which are above whatever we can desire. Thro'.

EPISTLE. 1 *Peter* iii. 8. 15.—*Dearly beloved.* Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, or railing for railing, but contrariwise blessing: for unto this you are called, that you may inherit a blessing. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil and do good: let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord against them that do evil things." And who is he that can hurt you, if you be jealous of good? But if also you suffer any thing for justice sake.

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blessed are ye. And be not afraid of their fear, and be not troubled. But sanctify the Lord Christ in your hearts.

GRAD. *Ps.* lxxxv.—Look down, O God, our protector: look down upon thy servants. *V.* O Lord God of hosts, hear the prayers of thy servants. *Alleluia, Alleluia.*

V. O Lord, in thy might shall the king rejoice: and in thy salvation shall he exult exceedingly. *Alleluia.*

V. Ps. xx. *Domine in virtute tua lætabitur rex: et super salutare tuum exultabit vehementer.* Alleluia.

GOSPEL. *Matt.* v. 20. 24.——*At that time: Jesus said to his disciples:* Unless your justice exceed that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, *Raca*, shall be *in danger of* the council. And whosoever shall say, Thou fool, shall be *in danger of* hell fire. Therefore, if thou bring thy gift to the altar, and there shalt remember that thy brother hath any thing against thee; leave there thy gift before the altar, and go first to be reconciled to thy brother: and then come and offer thy gift. CREDO.

OFFERT. *Ps.* xv.—I will bless the Lord who hath given us understanding.

SECRET.—Be appeased, O Lord, by our humble prayers, and mercifully receive these offerings of thy servants: that what each hath offered to the honour of thy name, may avail to the salvation of all.

COMM. *Ps.* vi.—One thing have I asked of the Lord, and will continue to ask: that I may dwell in the house of the Lord all the days of my life.

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P. COMM. *Quos Cœlesti.*—Grant, O Lord, we beseech thee: that we, whom thou hast fed with this heavenly sacrifice, may be cleansed from our hidden sins, and delivered from the snares of our enemies. Thro'.

VI. SUNDAY *after* PENTECOST.

INTROIT. *Ps.* xxvii.

THE Lord is the strength of his people; the Protector of the Salvation of his anointed. Save, O Lord, thy people, and bless thy inheritance, and govern them for ever. *Ps.* To thee, O Lord, will I cry out. O my God, be not silent: refuse not to answer me, lest I become like those who descend into the pit.

DOMINUS fortitudo plebis suæ; et Protector salutarium Christi sui est. Salvum fac populum tuum Domine, et benedic hæreditati tuæ, et rege eos usque in sæculum. Ps. *Ad te Domine, clamabo, Deus meus ne sileas a me: ne quando taceas a me, et assimilabor descendentibus in lacum.*

V. Glory. V. *Gloria.*

COLLECT. *Deus virtutum.*—O God of all power, to whom entirely belongeth whatever is best: implant in our hearts the love of thy name, and grant us an increase of religion that thou mayest improve in us what is good, and preserve what thou thus improvest by the practice of piety. Thro'.

EPISTLE. *Rom.* vi. 3.—*Brethren:* All we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death: that as Christ is risen from the dead by the glory of the Father so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be *in the likeness* of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may

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serve sin no longer. For he that is dead is justified from sin Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once. but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

GRAD. *Ps.* lxxxix.—Turn to us a little, O Lord, and be appeased with thy servants. *V.* Lord, thou hast been our refuge from generation to generation. *Alleluia, Alleluia.*

V. Ps. In thee, O Lord, have I placed my trust, let me never be put to shame: save me by thy justice, and rescue me: bend thine ear to me: make haste to save me. *Alleluia.*

V. Ps. xxx.—*In te, Domine, speravi, non confundar in æternum: in justitia tua libera me et eripe me: inclina ad me aurem tuam: accelera ut eripias me.* Alleluia.

GOSPEL. *Mark* viii. 1. 9.——*At that time:* When there was a great multitude with Jesus, and had nothing to eat: calling his disciples together, he saith to them: I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own home, they will faint in the way: for some of them came afar off. And his disciples answered him: From whence can any one fill them here with bread in the wilderness? And he asked them: How many loaves have ye? Who said: Seven. And he commanded the people to sit down on the ground: and taking the seven loaves, giving thanks he broke, and gave to his disciples for to set before them, and they set them before the people. And they had a few little fishes; and

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he blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and he sent them away

CREDO.

OFFERT. *Ps.* xvi.—Perfect thou my goings in thy paths, that my footsteps be not moved: Incline thy ear unto me and hear my words: Shew forth thy wonderful mercies; thou who savest them that trust in thee, O Lord.

SECRET.—Be appeased, O Lord, by our humble prayers, and mercifully receive the offerings of thy people: and that the vows and prayers of none may be in vain, grant we may effectually obtain what we ask. Thro'.

COMM. *Ps.* xxvi.—I will go up and sacrifice in his tabernacle, a victim of praise: I will sing and repeat a psalm to the Lord.

P. COMM. *Repleti.*—We are filled, O Lord, with thy gifts: grant, therefore, we beseech thee, that we may be cleansed by their efficacy, and strengthened by their aid. Thro'.

VII. SUNDAY *after* PENTECOST.

INTROIT. *Ps.* xlvi.

CLAP your hands all ye Gentiles: Shout unto God with the voice of joy. For the Lord is most high, he is terrible: he is a great King over all the earth. *V.* Glory.

OMNES Gentes plaudite manibus: jubilate Deo in voce exultationis. Ps. *Quoniam Dominus excelsus, terribilis: Rex magnus super omnem terram.* V. *Gloria.*

COLLECT. *Deus cujus.*—O God, whose providence is never deceived in what it appointeth: we humbly beseech thee to remove whatever may be prejudicial to us: and grant us whatever may be to the advantage of our souls. Thro'.

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EPISTLE. *Rom.* vi. 19.—*Brethren:* I speak a human thing, because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness and iniquity unto iniquity; so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord.

GRAD. *Ps.* xxxiii.—Come, children, hearken to me: I will teach you the fear of the Lord. *V.* Come ye to him, and be enlightened: and your faces shall not be confounded. *Alleluia, Alleluia.*

V. Clap your hands all ye Gentiles: shout unto God with the voice of joy. *Alleluia.*	V. *Omnes Gentes plaudite manibus: jubilate Deo in voce exultationis.* Alleluia.

GOSPEL. *Matt.* vii. 15. 21.—*At that time: Jesus said to his disciples:* Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. CREDO.

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OFFERT. *Dan.* iii.—As in holocausts of rams and bullocks, and as in thousands of fat sheep, so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee, O Lord.

SECRET.—O God, who in one perfect sacrifice hast united all the various sacrifices of the law, accept from thy devout servants this sacrifice, and sanctify it by the like blessing as thou didst the offering of Abel: that what each hath offered to thy divine Majesty, may avail to the salvation of all. Thro'.

COMM. *Ps.* xxx.—Bow down thy ear to me: make haste to deliver me.

P. COMM. *Tua nos.*—Grant, O Lord, that the healing efficacy of these thy mysteries may, through thy mercy, free us from all our sins, and bring us to the practice of what is right. Thro'.

VIII. SUNDAY *after* PENTECOST.

INTROIT.* *Ps.* xlvii.

WE have received thy mercy, O God, in the midst of thy temple: According to thy name, so also is thy praise unto the ends of the earth: thy right hand is full of justice. *Ps.* Great is the Lord, and exceedingly to be praised; in the city of our God, on his holy mountain. *V.* Glory.

SUSCEPIMUS Deus misericordiam tuam in medio templi tui: secundum nomen tuum, ita et laus tua in fines terræ: Justitia plena est dextera tua. Ps. *Magnus Dominus et laudabilis nimis: in civitate Dei nostri, in monte sancto ejus.*

V. *Gloria.*

COLLECT. *Largire nobis.*—Grant us, O Lord, we beseech thee, the spirit of thinking and doing what is right, that we, who cannot even subsist without thee, may live according to thee. Thro'.

* Introit for Candlemas-Day also.

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EPISTLE. *Rom.* viii. 12.—*Brethren:* We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the Sons of God. For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, whereby we cry: Abba, (Father.) For the Spirit himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also: heirs indeed of God, and joint heirs with Christ.

GRAD. *Ps.* xxx.—Be thou unto me a God, a protector, and a place of refuge to save me. *V.* O God, on thee have I relied; let me never, O Lord, be put to shame. *Alleluia, Alleluia.*

V. Great is the Lord, and exceedingly to be praised in the city of our God, on his holy mountain. *Alleluia.*

V. *Magnus Dominus, et laudabilis valde, in civitate Dei nostri, in monte sancto ejus*
Alleluia.

GOSPEL. *Luke* xvi. 1. 9.—*At that time: Jesus spoke to his disciples this parable:* There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his Lord's debtors he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him:

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Take thy bill and sit down quickly, and write fifty? Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat He said to him take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation, than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings. CREDO.

OFFERT. *Ps.* xvii.—Thou wilt save the humble people, O Lord: and thou wilt humble the eyes of the proud, for who is God besides thee, O Lord.

SECRET.—Receive, we beseech thee, O Lord, the offerings we bring, which are the gifts of thine own bounty: that these most holy mysteries may, by the power of thy grace, make our conduct in this life holy, and bring us to those joys that will never end. Thro'.

COMM. *Ps.* xxxiii.—Taste, and see, how sweet is the Lord! blessed is the man who putteth his trust in him.

P. COMM. *Sit nobis.*—May this heavenly mystery, O Lord, renew us both in soul and body: that we may find in ourselves the effects of what we celebrate. Thro'.

IX. SUNDAY *after* PENTECOST.

INTROIT. *Ps.* liii.

BEHOLD God is my helper, and the Lord is the support of my soul: turn out the evils upon my enemies, and cut them off in thy truth, O Lord, my protector.

ECCE Deus adjuvat me: et Dominus susceptor est animæ meæ: averte mala inimicis meis, et in veritate tua disperde illos protector meus, Domine.

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Ps. Save me, O God, by thy name: and deliver me in thy strength.
V. Glory.

Ps. *Deus, in nomine tuo salvum me fac: et in virtute tuâ libera me.*
V. *Gloria.*

COLLECT. *Pateant.*——May the ears of thy mercy, O Lord, be open to the prayers of thy suppliants: and, that they may succeed in their desires, make them ask those things that are agreeable to thee. Thro'.

EPISTLE. 1 *Cor.* x. 6. 13.—*Brethren:* Let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: "The people sat down to eat and drink, and rose up to play." Neither let us commit fornication, as some of them committed fornication, and there fell in one day three-and-twenty thousand. Neither let us tempt Christ: as some of them tempted, and perished by the serpents. Neither do you murmur: as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore let him that thinketh himself to stand, take heed lest he fall. Let no temptation take hold on you but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.

GRAD. *Ps.* li.—O Lord, our Lord, how wonderful is thy name over the whole earth! *V.* For thy majesty is above the heavens. *Alleluia, Alleluia.*

Ps. Rescue me, O my God, from my enemies: and from those that rise up against me, deliver me. *Alleluia.*

Ps. *Eripe me de inimicis meis, Deus meus: et ab insurgentibus in me, libera me.* Alleluia.

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GOSPEL. *Luke* xix. 41 47.—*At that time:* When he drew near Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. And entering into the temple, he began to cast out them that sold therein, and them that bought. Saying to them: It is written: "My house is the house of prayer: but you have made it a den of thieves." And he was teaching daily in the temple. CREDO.

OFFERT. *Ps.* xviii.—The Justices of the Lord are right, rejoicing hearts: and his precepts are sweeter than honey and the honey-comb; and therefore doth thy servant observe them.

SECRET.—Grant us, O Lord, we beseech thee, frequently and worthily to celebrate these mysteries: for as many times as this commemorative sacrifice is celebrated, so often is the work of our redemption performed. Thro'.

COMM. *John* vi.—He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, saith the Lord.

P. COMM. *Tui nobis.*—May the participation of this thy sacrament, O Lord, we beseech thee, both purify us, and unite us. Thro'.

X. SUNDAY *after* PENTECOST.

INTROIT. *Is.* xlviii. *Ps.* liv.

WHEN I cried out, the Lord heard *CUM clamarem ad Dominum, exaudivit*

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my complaint against those that were coming against me: and he that was before all ages, and will be for ever, humbled them: cast thy care on the Lord, and he will feed thee. *Ps.* Hear, O God, my prayer, and despise not my petition: look down upon me, and hear me. *V.* Glory.

vocem meam, ab his qui appropinquant mihi: et humiliavit eos, qui est ante sæcula, et manet in æternum: jacta cogitatum tuum in Domino, et ipse te enutriet.

Ps. *Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam: intende mihi, et exaudi me.* V. *Gloria.*

COLLECT. *Deus, qui.*—O God, who chiefly manifestest thy Almighty power in pardoning and shewing mercy, increase thy goodness towards us: that having recourse to thy promises, we may be partakers of thy heavenly blessing. Thro'.

EPISTLE. 1 *Cor.* xii. 2. 11.—*Brethren:* You know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the spirit of God, saith anathema to Jesus. And no man can say the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same spirit. And there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same spirit: to another, faith in the same spirit: to another, the grace of healing in one spirit: to another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, *divers* kinds of tongues: to another, interpretation of speeches But in all these things one and the same spirit worketh, dividing to every one according as he will.

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GRAD. *Ps.* xvi.—Guard me, O Lord, as the apple of thine eye: and protect me under the shadow of thy wings. *V.* Let my cause be tried in thy presence: let my eyes see justice done. *Alleluia.*

V. A hymn is due to thee, O God, in Sion: and in Jerusalem shall a vow be paid to thee. *Alleluia.*

V. *Te decet hymnus Deus, in Sion: et tibi reddetur votum in Jerusalem.* Alleluia.

GOSPEL. *Luke* xviii. 9. 14.—*At that time:* Jesus spake this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray: the one was a Pharisee, and the other a Publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in the week: I give tithes of all that I possess. And the publican standing afar off would not so much as lift up his eyes towards heaven: but struck his breast, saying: O God be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other, because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted. CREDO.

OFFERT. *Ps.* xxiv.—To thee, O Lord, have I raised up my soul: my God, I put my trust in thee, let me not be put to shame: neither let my enemies scoff at me: for none that rely on thee, shall ever be confounded.

SECRET.—May the sacrifice, we offer, O Lord, be presented before thee: which thou hast appointed to be offered in honour of thy name; and at the same time become a remedy to us. Thro'.

COMM. *Ps.* l.—Thou wilt accept a sacrifice of righteousness, oblations, and whole burnt-offerings on thy altar, O Lord.

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P. COMM. *Quæsumus.*—We beseech thee, O Lord our God, that in thy mercy thou wouldst never deprive those of thy help, whom thou continually strengthenest by these divine mysteries. Thro'.

XI. SUNDAY *after* PENTECOST.

INTROIT. *Ps.* lxvii.

GOD in his sanctuary: God, who maketh brethren abide together in concord: he will give might and strength to his people. *Ps.* Let God arise, and his enemies shall be dispersed; and let those that hate him, flee before his face.

V. Glory.

DEUS in loco sancto suo: Deus qui inhabitare facit unanimes in domo: ipse dabit virtutem et fortitudinem plebi suæ.

Ps. *Exsurgat Deus, et dissipentur inimici ejus: et fugiant qui oderunt eum a facie ejus.*

V. *Gloria.*

COLLECT. *Omnipotens.*—O Almighty and eternal God, who, in the abundance of thy goodness, exceedest both the merits and requests of thy suppliants; pour forth thy mercy upon us: and both pardon what our consciences dreadeth, and grant such blessings as we dare not presume to ask. Thro'.

EPISTLE. 1 *Cor.* xv. 1. 10.——*Brethren:* I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved: if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received: how that Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen by Cephas; and after that by the eleven. Then was he seen by more than five hundred brethren at once; of whom many remain until this present, and

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some are fallen asleep. After that he was seen by James, then by all the apostles: and last of all, he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am; and his grace in me hath not been void.

GRAD. *Ps.* xxvii.—My heart trusted in God, and I was relieved: and my body hath recovered its strength: and I will praise him with my whole heart. *V.* To thee, O Lord, have I cried out: be not silent, O my God, nor depart from me. *Alleluia.*

V. Ps. Exult in God our hope: joyfully sing to the God of Jacob: sing a hymn of joy upon the harp. *Alleluia.*

V. Ps. xix. *Exultate Deo adjutori nostro, jubilate Deo Jacob: sumite psalmum jucundum cum cithara.* Alleluia.

GOSPEL. *Mark* vii. 13. 37.—*At that time:* Jesus going out of the coast of Tyre, he came by Sidon to the sea of Galilee through the midst of the coast of Decapolis. And they bring to him one deaf and dumb: and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue; and looking up to heaven, he groaned and said to him: Ephpheta, that is, Be opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear and the dumb to speak. CREDO.

OFFERT. *Ps.* xxix.—I will extol thee, O Lord,

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because thou hast upholden me, and hast not gratified the desire of my enemies against me: Lord, I cried out to thee, and thou didst hear me.

SECRET.—Look down, O Lord, we beseech thee, on our homage: that the offerings we make may be acceptable to thee, and a help to our weakness. Thro'.

COMM. *Prov.* iii.—Honour the Lord, out of thy substance, and with the first fruits of thy crops: and thy barns shall be filled abundantly, and thy wine-presses shall overflow.

P. COMM. *Sentiamus.*—May we receive, by the participation of these thy mysteries, we beseech thee, O Lord, help in body and mind: that in the salvation of both we may enjoy the full effect of this heavenly remedy. Thro'.

XII. SUNDAY *after* PENTECOST.

INTROIT. *Ps.* lxix.

COME to my assistance, O God: O Lord, make haste to help me: let my enemies who seek my soul, be put to shame and confusion.

Ps. Let them be put to flight and shame, who conceive evil against me.

V. Glory.

DEUS in adjutorium meum intende: Domine, ad adjuvandum me festina: confundantur et revereantur inimici mei, qui quærunt animam meam.

Ps. *Avertantur retrorsum et erubescant, qui cogitant mihi mala.*

V. *Gloria.*

COLLECT. *Omnipotens.*—O Almighty and merciful God, from whose gift it proceedeth that thy people worthily serve thee; grant we beseech thee, that we may run on, without stumbling, to the obtaining the effects of thy promises. Thro'.

EPISTLE. 2 *Cor* iii. 4. 9.—*Brethren:* We have confidence through Christ towards God: not that

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we are sufficient to think any thing of ourselves as of ourselves: but our sufficiency is from God. Who also hath made us fit ministers of the New Testament, not in the letter but in the spirit. For the letter killeth: but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice abounded in glory.

GRAD. *Ps.* xxxiii.—I will bless the Lord at all times: his praise shall be always in my mouth. *V.* In the Lord shall my soul be praised: let the meek hear and rejoice. *Alleluia, Alleluia.*

V. O Lord, the God of my salvation. I have cried in the day and in the night before thee. *Allel.*

V. *Domine, Deus salutis meæ: in die clamavi, et nocte coram te.* Alleluia.

GOSPEL. *Luke* x. 23. 37.—*At that time:* Jesus said to his disciples: Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting him: and saying: Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering said: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself." And he said to him: Thou hast answered right: this do and thou shalt live. But he willing to justify himself, said to Jesus: and who is my neighbour? And Jesus answering,

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said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who had stripped him, and having wounded him went away leaving him half dead. And it chanced that a certain priest went down the same way: and seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast brought him to an inn, and took care of him. And the next day he took out two pieces, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbour to him that fell among robbers? But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner. CREDO.

OFFERT. *Exod.* xxxii.—Moses prayed in the presence of the Lord his God, and said: Why, O Lord, art thou angry at thy people? Spare the wrath of thy soul: remember Abraham, Isaac, and Jacob, to whom thou didst swear to give a land flowing with milk and honey: and the Lord was appeased, and did not do the mischief he had threatened his people.

SECRET.—Mercifully look down, O Lord, on the offerings we lay on thy holy altar; that they may be to the honour of thy name, by obtaining pardon for us. Thro'.

COMM. *Ps.* ci.—The earth, O Lord, shall be filled with the fruit of thy works: that thou mayest bring forth bread from the earth, and that wine may cheer the heart of man: that he may make the face cheerful with oil, and that bread may strengthen man's heart.

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P. COMM. *Vivificet.*—May the sacred participation of these thy mysteries, O Lord, we beseech thee, give us life; and be to us both an expiation and protection. Thro'.

XIII. SUNDAY *after* PENTECOST.

INTROIT. *Psalm* lxxiii.

HAVE regard to thy covenant, O Lord, and abandon not the souls of thy poor: arise, O Lord, judge thine own cause, and forget not the tries of those who seek hee. *Ps.* Why, O God, nast thou cast us off unto the end: why is thy wrath kindled against the sheep of thy pasture?

V. Glory.

RESPICE, Domine, in testamentum tuum, et animas pauperum tuorum ne derelinquas in finem: exurge, Domine, et judica causam tuam, et ne obliviscaris voces quærentium te. Ps. *Ut quid, Deus repulisti in finem: iratus est furor tuus super oves pascuæ tuæ?*

V. *Gloria.*

COLLECT. *Omnipotens.*—O Almighty and eternal God, grant us an increase of faith, hope, and charity; and, that we may deserve what thou promisest, make us love what thou commandest. Thro'.

EPISTLE. *Gal.* iii. 16.22.—*Brethren:* To Abraham were the promises made and to his seed. He saith not, and to his seeds as of many: but as of one, and to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, or make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator. Now

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a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GRAD. *Ps.* lxxii.—Look down, O Lord, on thy covenant, and forget not for ever the souls of thy poor ones. *V.* Arise, O Lord, judge thy own cause: remember how thy servants are upbraided. *Alleluia, Alleluia.*

V. Thou, O Lord, art our refuge from generation to generation. *Allel.*

V. *Domine, refugium factus es nobis a generatione et progenie.* Allel.

GOSPEL. *Luke* xvii. 11. 19.——*At that time:* As Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; and lifted up their voice, saying: Jesus, master, have mercy on us. Whom when he saw he said: Go, shew yourselves to the priests. And it came to pass, that as they went, they were made clean. And one of them when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering said: Were not ten made clean, and where are the nine? There is no one found to return and give glory to God, but this stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole. CREDO.

OFFERT. *Ps.* xxxv.—In thee have I put my trust, O Lord: thou art my God, and my life is in thy hands.

SECRET.—Be thou propitious, O Lord, to thy people: and mercifully receive their offerings: that

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being appeased thereby, thou mayest grant us pardon, and hear our requests. Thro'.

COMM. *Wisd.* xvi.—Thou hast given us bread from heaven, O Lord, containing whatever is delicious and sweet.

P. COMM. *Sumptis.*—May these heavenly mys teries, O Lord, which we have received, advance our eternal redemption. Thro'.

XIV. SUNDAY *after* PENTECOST.

INTROIT. *Ps.* lxxxiii.

BEHOLD, O God, our protector: and look on the face of thy Christ: for better is one day in thy courts above thousands. *Ps.* How lovely are thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord.

V. Glory.

PROTECTOR noster aspice Deus, et respice in faciem Christi tui: quia melior est dies una in atriis tuis super millia. Ps. *Quam dilecta tabernacula tua, Domine, virtutum! Concupiscit, et deficit anima mea in atria Domini.*

V. *Gloria.*

COLLECT. *Custodi.*—Preserve, O Lord, we beseech thee, thy Church by thy constant mercy: and since our weak mortality is continually falling without thy assistance, may thy grace withdraw it from what is hurtful, and direct it in the ways of salvation. Thro'.

EPISTLE. *Gal.* v. 16. 24.—*Brethren:* Walk in the spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit; and the spirit against the flesh: for these are contrary one to another: so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness,

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immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's, have crucified their flesh with the vices and concupiscences.

GRAD. *Ps.* cxvii.—It is better to trust in the Lord, than to trust in man. *V.* It is better to hope in the Lord, than to hope in princes. *Alleluia.*

V. Come let us rejoice in the Lord; let us joyfully sing to God our Saviour. Alleluia. *Alleluia.*

V. *Venite, exultemus Domino; jubilemus Deo Salutari nostro.*

GOSPEL. *Matt.* vi. 24. 33.——*At that time:* Jesus said to his disciples: No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day and to-morrow is cast into the oven, God doth so clothe

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how much more you, O ye of little faith? Be not solicitous therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. CREDO.

OFFERT. *Ps.* xxxiii.—The angel of the Lord shall encamp round about them that fear him, and shall deliver them: taste and see, that the Lord is sweet.

SECRET.—Grant, we beseech thee, O Lord, that this victim of salvation may both cleanse us from our sins, and render thy Majesty propitious to us. Thro'.

COMM. *Matt.* vi.—Seek first the kingdom of God, and all these things shall be given to you over and above, saith the Lord.

P. COMM. *Purificent.*—May these thy mysteries, O God, continually purify us and strengthen us: and procure us eternal salvation. Thro'.

XV. SUNDAY *after* PENTECOST.

INTROIT *Ps.* lxxxv.

BOW down thy ear, O Lord, and hear me: save thy servant, O my God, who hopeth in thee: have mercy on me, O Lord, for I have cried to thee all the day. *Ps.* Give joy to the soul of thy servant: for to thee, O Lord, I have lifted up my soul.

V. Glory.

INCLINA, Domine, aurem tuam ad me, et exaudi me: salvum fac servum tuum, Deus meus, sperantem in te miserere mihi, Domine, quoniam ad te clamavi tota die. Ps. *Lætifica animam servi tui: quia ad te, Domine, levavi animam meam.*

V. *Gloria.*

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COLLECT. *Ecclesiam.*—May thy continual mercy purify and defend thy church: and since without thee it cannot be safe, may it always be directed by the influence of thy grace. Thro'.

EPISTLE. *Gal.* v. 25. vi. 1, 10.——*Brethren* If we live in the Spirit, let us also walk in the Spirit Let us not be made desirous of vain glory, provoking one another, envying one another. (Chap. vi.) Brethren, if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens: and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him, that is instructed in the word, communicate to him, that instructeth him, in all good things. Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he, that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail. For in due time we shall reap not failing, Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GRAD. *Ps.* xci.—It is good to give praise to the Lord: and to sing to thy name, O Most High. *V.* To shew forth thy mercy in the morning, and thy truth in the night. *Alleluia, Alleluia.*

V. For the Lord is a great God, and a great King over all the earth. *Alleluia.*

V. *Quoniam Deus magnus Dominus, et Rex magnus super omnem terram.* Alleluia.

GOSPEL. *Luke* vii.—*See p.* 202.

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OFFERT. *Ps.* xxxix.—With expectation I have waited for the Lord, and he was attentive to me: and he heard my prayer, and he put a new canticle into my mouth: a hymn to our God.

SECRET.—May thy mysteries, O Lord, preserve us, and always defend us against the attacks of the devil.

COMM. *John* vi.—The bread which I will give is my flesh for the life of the world.

P. COMM. *Mentes.*—May the efficacy of these divine mysteries, O Lord, possess both our souls and bodies: that their effects, not our own sensuality, may always take the lead in us. Thro'.

XVI. SUNDAY *after* PENTECOST.

INTROIT. *Ps.* lxxxv.

HAVE mercy on me O Lord, for I have cried to thee all the day: for thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon thee. *Ps.* Bow down thy ear, O Lord, and hear me: for I am needy and poor.
V. Glory.

MISERERE mihi, Domine, quoniam ad te clamavi tota die: quia tu, Domine, suavis ac mitis es, et copiosus in misericordia omnibus invocantibus te. Ps. *Inclina, Domine, aurem tuam mihi, et exaudi me: quoniam inops et pauper sum ego.*
V. *Gloria.*

COLLECT. *Tua nos.*—May thy grace, O Lord, always prevent and follow us; and make us constantly zealous in the practice of good works. Thro'.

EPISTLE. *Ephes.* iii. 13. 21.—*Brethren:* I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knee to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the in-

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ward man. That Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth and length, and height and depth: to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the Church, and in Christ Jesus, unto all generations world without end. Amen.

GRAD. *Ps.* ci.—The Gentiles, O Lord, shall fear thy name, and all the kings of the earth thy glory. *V.* For the Lord has built up Sion: and he shall be there seen in his glory. *Alleluia, Alleluia.*

V. Sing to the Lord a new song; for the Lord hath done wonderful things. *Alleluia.*	V. *Cantate Domino canticum novum: quia mirabilia fecit Dominus.* Alleluia.

GOSPEL. *Luke* xiv. 1. 11.—*At that time:* When Jesus went into the house of one of the chief of the Pharisees on the Sabbath-day to eat bread, they watched him. And behold there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees saying: Is it lawful to heal on the Sabbath-day? But they held their peace. But he taking him, healed him, and sent him away. And answering them, he said: Which of you shall have an ass or an ox fall into a pit; and will not immediately draw him out on the Sabbath-day? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that invited thee and him, come and say to thee, Give this man place

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and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place: that when he who invited thee cometh, he may say to thee, Friend, go up higher. Then shalt thou have glory before them that sit at table with thee: because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted. CREDO.

OFFERT. *Ps.* xxxix.—Look down, O Lord, to help me: let them be put to confusion and shame, who seek to take away my life: look down, O Lord, to help me.

SECRET.—Cleanse us, O Lord, we beseech thee, by the efficacy of this sacrifice: and by thy mercy make us worthy to partake thereof. Thro'.

COMM. *Ps.* lxx.—I will remember thy justice alone, O Lord: O God, thou hast instructed me from my youth: abandon not me in my old age, and at the end of my life.

P. COMM. *Purifica.*—Mercifully, O Lord, we beseech thee, purify our souls, and renew them by these holy mysteries; that we may receive help thereby, both while we are in these mortal bodies and hereafter. Thro'.

XVII. SUNDAY *after* PENTECOST.

INTROIT. *Ps.* cxviii.

THOU art just, O Lord, and thy judgment is right: deal with thy servant according to thy mercy. *Ps.* Blessed are the undefiled in the way: who walk in the law of the Lord. *V.* Glory.

JUSTUS es, Domine, et rectum judicium tuum: fac cum servo tuo secundum misericordiam tuam. Ps. *Beati immaculati in via: qui ambulant in lege Domine.* V. *Gloria.*

COLLECT. *Da, quæsumus.*—Grant, we beseech thee, O Lord, that thy people may avoid all con-

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tagion of the devil: and with a clean heart follow thee, the only true God. Thro'.

EPISTLE. *Ephes.* iv. 1. 6.—*Brethren:* I who am a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the Spirit in the bond of peace. One body and one spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God, and Father of all, who is above all, and through all, and in us all, who is blessed for ever more.

GRAD. *Ps.* xxxii.—Blessed is the nation that hath the Lord for its God: the people whom he hath chosen for his inheritance. *V.* By the word of the Lord, and the breath of his mouth, were the heavens formed, and the whole host thereof. *Alleluia.*

Ps. O Lord, hear my prayer, and let my cry come unto thee. *Alleluia.*

Ps. *Domine, exaudi orationem meam, et clamor meus ad te perveniat.* Alleluia.

GOSPEL. *Matt.* xxii. 35. 46.—*At that time:* The Pharisees come to Jesus: and one of them, a doctor of the law, asked him, tempting them: Master, which is the great commandment of the law? Jesus said to him: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.* This is the greatest and the first commandment. And the second is like to this: *Thou shalt love thy neighbour as thyself.* On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? whose son is he? they say to him: David's. He saith to them: How then doth David in spirit call him Lord, saying: *The Lord said to my Lord, sit on my right hand until I make thy enemies*

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thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions. CREDO.

OFFERT. *Dan.* ix.—I Daniel prayed unto my God, saying: Hear, O Lord, the prayers of thy servant: look favourably on thy sanctuary; and mercifully look down upon this thy people, who are called by thy name, O God.

SECRET.—We humbly beseech thy Majesty, O Lord, that the sacred mysteries we celebrate may cleanse us from all past offences, and from those we may hereafter be guilty of. Thro'.

COMM. *Ps.* lxxv. — Vow ye, and pay to the Lord your God; all you that round about him bring present: to him that is terrible; even to him, who taketh away the spirit of princes; to the terrible with the kings of the earth.

P. COMM. *Sanctificationibus.*—May our vices be cured, O Almighty God! and an eternal remedy procured for us by these sacred mysteries. Thro'.

EMBER WEEK IN SEPTEMBER.

WEDNESDAY.

INTROIT. *Ps.* lxxx.—Rejoice to God our helper: sing aloud to the God of Jacob: take the pleasing psaltery and harp; sound the trumpet in the beginning of the month, for it is a commandment in Israel and a judgment to the God of Jacob. *Ps.* He gave the commandment to Joseph, when he came out of the land of Egypt; he heard a tongue which he knew not. *V.* Glory.

After Kyrie eleison, *is said,*

Let us pray. Let us kneel down. *R.* Stand up again.

I. COLLECT. *Misericordiæ.*—May our weakness, O Lord, we beseech thee, be supported by the relief of thy mercy; that as we are continually decaying

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by our own nature, we may be strengthened by thy goodness. Thro'.

I. LESSON. *Amos* ix. 13.—*Thus saith the Lord God:* Behold the days come, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop weetness, and every hill shall be tilled. And I will bring back the captivity of my people Israel; and they shall build the abandoned cities, and inhabit them; and they shall plant vineyards, and drink the wine of them; and shall make gardens, and eat the fruits of them. And I will plant them upon their own land; and I will no more pluck them out of their land, which I have given them, saith the Lord thy God.

GRAD. *Ps.* cxii.—Who is as the Lord our God, who dwellest on high; and looketh down on the low things in heaven and in the earth? *V.* Raising up the needy from the earth; and lifting up the poor out of the dunghill.

II. COLLECT. *Præsta.*—Grant, we beseech thee O Lord, the humble request of thy family; that whilst they observe abstinence from bodily food, their souls may fast from sin. Thro'.

Here is said the II. *and* III. Collects, *as p.* xx.

II. LESSON. 2 *Esdr.* viii. 1. 10.—*In those days:* All the people were gathered together as one man, to the street which is before the water gate, and they spoke to Esdras the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. Then Esdras the priest brought the law before the multitude of men and women, and all those that could understand, on the first day of the seventh month. And he read it plainly in the street that was before the water gate, from the morning until midday, before the men and the women, and all those that could understand. And the ears of all the people were attentive to the book. And Esdras the

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scribe stood upon a step of wood, which he made to speak upon. And he opened the book before all the people, for he was above all the people; and when he had opened it, all the people stood. And Esdras blessed the Lord the great God: and all the people answered: Amen, amen; lifting up their hands. And they bowed down, with their faces to the ground. Now the Levites made silence among the people to hear the law; and the people stood in their place. And they read in the book of the law of God distinctly and plainly to be understood; and they understood when it was read. And Nehemias, and Esdras the priest and scribe, and the Levites who interpreted to all the people, said: This is a holy day to the Lord our God, do not mourn nor weep. For all the people wept when they heard the words of the law. And he said to them: Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves; because it is the holy day of the Lord, and be not sad, for the joy of the Lord is our strength.

GRAD. *Ps.* xxxii.—Blessed is the nation, whose God is the Lord; the people, whom the Lord hath chosen for its inheritance. *V.* By the word of the Lord, the heavens were established: and all the power of them by the spirit of his mouth.

GOSPEL. *Mark* ix. 16.—*At that time:* One of the multitude speaking to Jesus, said: Master, I have brought my son to thee, having a dumb spirit, who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with his teeth, and pineth away: and I spoke to thy disciples to cast him out, and they could not. Who answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him. And when he had seen him, immediately the spirit troubled him: and being thrown down upon the ground, he rolled

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about foaming. And he asked his father: How long time is it since this hath happened unto him? But he said: From his infancy: and oftentimes hath he cast him into the fire and into waters, to destroy him. But if thou canst do any thing, help us, having compassion on us. And Jesus saith to him: If thou canst believe, all things are possible to him that believeth. And immediately the Father of the boy crying out, with tears said: I do believe, Lord: help my unbelief. And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him; and enter not any more into him. And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said: He is dead. But Jesus taking him by the hand, lifted him up; and he arose. And when he was come into the house, his disciples secretly asked him: Why could not we cast him out? And he said to them: This kind can go out by nothing but by prayer and fasting.

OFFERT. *Ps.* cxviii.—I will meditate on thy commandments, which I have loved exceedingly; and I will put forth my hands to thy commandments which I have loved.

SECRET.—May this oblation, O Lord, we beseech thee, cleanse away our sins; and sanctify both the bodies and souls of thy servants for the celebrating of this sacrifice. Thro'.

COMM. 2 *Esdr.* viii.—Eat your fat meats and drink your sweet wine, and send portions to them that have not prepared any for themselves: because it is the holy day of the Lord, and be not sad; for the joy of the Lord is our strength.

P. COMM. *Sumentes.*—Having received, O Lord, these heavenly gifts, we humbly beseech thee, that what by thy mercy we celebrate with due homage, we may also receive with dispositions worthy of thy presents. Thro'.

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FRIDAY IN EMBER WEEK.

INTROIT. *Ps.* civ. Let the hearts of them rejoice that seek the Lord: seek ye the Lord, and be strengthened: seek his face evermore. *Ps.* Give glory to the Lord, and call upon his name: declare his deeds among the Gentiles. *V.* Glory.

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that whilst with yearly devotion we keep these holy appointed times, we may be well-pleasing to thee in body and mind. Thro'.

LESSON. *Osee.* xiv. 2.—*Thus saith the Lord:* Return, O Israel, to the Lord thy God: for thou hast fallen down by thy iniquity. Take with you words, and return to the Lord and say to him: Take away all iniquity, and receive the good; and we will render the calves of our lips. Assyria shall not save us, we will not ride upon horses, neither will we say any more: the works of our hands are our gods; for thou wilt have mercy on the fatherless that is in thee. I will heal their breaches, I will love them freely; for my wrath is turned away from them. I will be as the dew, Israel shall spring as the lily, and his root shall shoot forth as that of Libanus. His branches shall spread, and his glory shall be as the olive-tree; and his smell as that of Libanus. They shall be converted that sit under his shadow. they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus. Ephraim shall say, What have I to do any more with idols? I will hear him, and I will make him flourish like a green fir-tree: from me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know these things?—For the ways of the Lord are right, and the just shall walk in them; but the transgressor shall fall in them.

GRAD *Ps.* lxxxix.—Turn to us, O Lord, a while

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and hear thy servants. *V.* Lord, thou hast been our refuge from generation to generation.

GOSPEL. *Luke* vii. 36. 50. *as in p.* 221.

OFFERT. *Ps.* cii.—Bless the Lord, O my soul, and never forget all he hath done for thee: and thy youth shall be renewed like the eagle's.

SECRET.—May the sacrifice we offer on this fast, O Lord, we beseech thee, be well pleasing to thee; that cleansing away our sins, it may make us worthy of thy grace, and bring us to thy eternal promises. Thro'.

COMM. *Ps.* cxviii.—Remove from me reproach and contempt; because I have sought after thy ordinances, O Lord: for thy testimonies are my meditation.

P. COMM. *Quæsumus.*—We beseech, thee, O almighty God, that while we return thee thanks for what we have received, we may receive those blessings, which are still greater. Thro'.

SATURDAY IN EMBER WEEK.

INTROIT. *Ps.* xciv.—Come let us adore God, and fall down before the Lord, and weep before the Lord that made us; for he is the Lord our God. *Ps.* Come let us praise the Lord with joy: let us joyfully sing to God our Saviour. *V.* Glory.

After Kyrie eleison, *is said,*

Let us pray. Let us kneel down. *R.* Stand up again.

I. COLLECT.—O Almighty and everlasting God, who, by a wholesome abstinence, healest both body and soul: we humbly beseech thy Majesty, that, being appeased by our prayers and fasts, thou mayest grant us present and future help. Thro'.

I. LESSON. *Lev.* xxiii. 26.—*In those days:* The Lord spake to Moses saying: Upon the tenth day of the seventh month shall be the day of atonement; it shall be most solemn, and shall be called holy: and you shall afflict your souls on that day, and

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shall offer a holocaust to the Lord. You shall do no servile work in the time of this day; because it is a day of propitiation, that the Lord your God may be merciful unto you. Every soul that is not afflicted on this day, shall perish from among his people: and every soul that shall do any work, the same will I destroy from among his people. You shall do no work therefore on that day: it shall be an everlasting ordinance unto you in all your generations and dwellings. It is a Sabbath of rest, and you shall afflict your souls, *beginning on* the ninth day of the month: from evening until evening you shall celebrate your Sabbaths, *saith the Lord Almighty.*

GRAD. *Ps.* xxviii.—Forgive us, O Lord, our sins: never let the Gentiles say: Where is now their God? *V.* Help us, O God our Saviour; and for the honour of thy name O Lord, deliver us.

Let us pray. Let us kneel down. *R.* Stand up again.

II. COLLECT. *Da nobis.*—Grant, we beseech thee, O Almighty God, that by fasting we may be filled with thy grace; and by abstinence become stronger than all our enemies. Thro'.

II. LESSON. *Lev.* xxiii. 39. 43.—*In those days: The Lord spoke to Moses, saying:* From the fiftieth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days, on the first day and the eighth shall be a Sabbath, that is a day of rest. And you shall take to you on the first day the fruits of the fairest tree, and branches of palm trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God. And you shall keep the solemnity thereof seven days in the year. It shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate this feast. And you shall dwell in bowers seven days, every one that is of the race of Israel, shall dwell in tabernacles: that your pos-

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terity may know that I made the children of Israe to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

GRAD. *Ps.* lxxxiii.—Behold, O God, our Protector, look down on thy servants. *V.* Lord God of Hosts, hear the prayers of thy servants.

Let us pray. Let us kneel down. *R.* Stand up again.

III. COLLECT. *Tuere.*—Defend, O Lord, we beseech thee, thy family; that by thy bounty, we may obtain those helps of salvation, which, by thy inspiration, we seek after. Thro'.

III. LESSON. *Micheas* vii. 14.—*O Lord our God:* Feed thy people with thy rod, the flock of thy inheritance, them that dwell alone in the forest, according to the days of old. The nations shall see, and shall be confounded at all their strength. Who is a God like to thee, who takest away iniquity, and passest by the sin of the remnant of thy inheritance? he will send his fury in no more, because he delighteth in mercy. He will turn again and have mercy on us: he will put away our iniquities; and he will cast all our sins into the bottom of the sea. Thou wilt perform the truth to Jacob, thy mercy to Abraham: which thou hast sworn to our fathers, from the days of old, *O Lord our God.*

GRAD. *Ps.* lxxxix.—Turn to us, O Lord, a while, and hear thy servants. *V.* O Lord, thou hast been our refuge from generation to generation.

Let us pray. Let us kneel down. *R.* Stand up again.

IV. COLLECT. *Præsta.*—Grant, O Lord, we beseech thee, that we may so abstain from corporeal food, as to fast from all those vices that attack us. Thro'.

IV. LESSON. *Zach.* viii. 14.—*In those days: The word of the Lord came to me saying:* Thus saith the Lord of Hosts: As I purposed to afflict you, when your fathers had provoked me to wrath, and I had no mercy: so turning again, I have thought

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in these days to do good to the house of Juda, and Jerusalem: fear not. These then are the things which you shall do: Speak ye truth every one to his neighbour: judge ye truth and judgment of peace in your gates. And let none of you imagine evil in your hearts against his friend: and love not a false oath: for all these are the things that I hate, saith the Lord. And the word of the Lord of Hosts came to me, saying: Thus saith the Lord of Hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Juda, joy, and gladness, and great solemnities; only love ye truth, and peace, *saith the Lord of Hosts.*

GRAD. *Ps.* cxl.—Let my prayer be directed as incense in thy sight, O Lord. *V.* The lifting up of my hands, as evening sacrifice.

Let us pray. Let us kneel down. *R.* Stand up again.

V. COLLECT. *Ut nobis.*—As it is by thy grace, O Lord, we render thee the tribute of this solemn fast; so grant us, we beseech thee, the favour of thy mercy and pardon. Thro'.

V. LESSON. *Dan.* iii. 49.—*In those days:* The angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm. Then these three, as with one mouth, praised and glorified, and blessed God in the furnace saying.

Here follow the Canticle *and* VI. Collect. *pp.* 66, 67. *with the* Collect, *A cunctis*, p. xx.

EPISTLE. *Heb.* ix. 2. 12.—*Brethren:* The e was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy. And after the second veil, the tabernacle, which is called the

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Holy of Holies: having the golden censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron that had blossomed, and the tables of the testament, and over it were the cherubims of glory overshadowing the propitiatory: of which it is not needful to speak now particularly. Now these things being thus ordered; into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices. But into the second, the high-priest alone, once a year; not without blood, which he offereth for his own, and the people's ignorance: the Holy Ghost signifying this, that the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing, Which is a parable of the time then present: according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks, and divers washings, and justices of the flesh, laid on them until the time of correction. But Christ being come an high-priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation: neither by the blood of goats, or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.

TRACT. *Ps.* cxvi.—Praise the Lord all ye nations; praise him all ye people: for his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

GOSPEL. *Luke* xiii. 6. 17.——*At that time: Jesus spoke to the multitude this parable:* A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard: Behold for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore: why cumbereth it the ground? But he answering said to him:

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Lord, let it alone this year also until I dig about it, and dung it. And if happily it bear fruit; but if not, then after thou shalt cut it down. And he was teaching in their synagogue on the Sabbath. And behold there was a woman who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, he called her unto him, and said to her: Woman, thou art delivered from thy infirmity. And he laid his hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the Sabbath) answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come, and be healed; and not on the Sabbath-day. And the Lord answering him said: Ye hypocrites, doth not every one of you on the Sabbath day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan had bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by him.

OFFERT. *Ps.* lxxxvii.—O Lord the God of my salvation, I have cried in the day and in the night before thee: let my prayer come in before thee, O Lord.

SECRET.—Grant, we beseech thee, O almighty God, that the offerings presented before the eyes of thy Majesty, may obtain for us the grace of devotion, and everlasting life. Thro'.

COMM. *Lev.* xxiii.—In the seventh month you shall keep feasts, because I made the children of Israel dwell in tents, when I brought them out of the land of Egypt: I am the Lord your God.

P. COMM. *Perficiant.*—May thy sacraments, O Lord effect in us what they contain: that we may

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enjoy in reality what we now celebrate in representation. Thro'.

XVIII. SUNDAY *after* PENTECOST.

INTROIT. *Eccles.* xxxvi.

GIVE peace, O Lord, to those who patiently wait for thee, that thy prophets may be found faithful: hear the prayers of thy servant, and of thy people Israel.

Ps. I rejoiced at the things that were said to me: we shall go into the house of the Lord.

V. Glory.

DA pacem, Domine sustinentibus te, ut prophetæ tui fideles inveniantur: exaudi preces servi tui, et plebis tuæ Israel.

Ps. *Lætatus sum in his quæ dicta sunt mihi: in domum Domini ibimus.*

V. *Gloria.*

COLLECT. *Dirigat.*—May the influence of thy mercy, O Lord, direct our souls: for without thy help we can do nothing well pleasing to thee. Thro'.

EPISTLE. 1 *Cor.* i. 4. 8.—*Brethren:* I give thanks to my God always for you, for the grace of God, that is given you in Christ Jesus; that in all things you are made rich in him, in all utterance, and in all knowledge, as the testimony of Christ was confirmed in you. So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

GRAD. *Ps.* cxxi.—I rejoiced at the things that were said to me: we shall go into the house of the Lord. *V.* Let peace be in thy strength, and abundance in thy towers. *Alleluia, Alleluia.*

V. The Gentiles shall fear thy name, O Lord: and all the kings of the earth thy glory. *Alleluia*

V. *Timebunt Gentes nomen tuum, Domine: et omnes Reges terræ gloriam tuam.* Alleluia.

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GOSPEL. *Matt.* ix. 1. 8.—*At that time:* Jesus entering into a boat, he passed over the water and came into his own city. And behold they brought to him one sick of the palsy, lying on a bed. And Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the Scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether it is easier to say, Thy sins are forgiven thee: or to say, Arise and walk. But that you may know that the Son of Man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house. And he arose and went into his house. And the multitudes seeing it, feared, and glorified God that gave such power to men. CREDO.

OFFERT. *Exod.* xxiv.—Moses consecrated an altar to the Lord, offering whole burnt-offerings thereon, and slaying victims: he made an evening sacrifice for a sweet odour to the Lord God in the sight of the children of Israel.

SECRET.—O God, who by the participation of this august sacrifice makest us partakers of the one supreme divine nature: grant, we beseech thee, that as we know thy truth, so we may shew it by a worthy conduct of life. Thro'.

COMM. *Ps.* xcv.—Bring up sacrifices, and come into his courts: adore the Lord in his holy court.

P. COMM. *Gratias.*—Being fed, O Lord, with this holy sacrifice: we give thee thanks, humbly beseeching thy mercy: that thou wouldst make us worthy of what we have received. Thro'.

XIX. SUNDAY *after* PENTECOST.

INTROIT. *Psalm* lxxvii.

I AM the Saviour of my people, saith the

SALUS populi ego sum, dixit Dominus: de qua-

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Lord: in whatever distress they call on me, I will hear them: and will be their Lord for ever. *Ps.* Attend, O my people, to my law, incline your ears to the words of my mouth. *V.* Glory.

cumque tribulatione clamaverint ad me, exaudiam eos: et ero illorum Dominus in perpetuum. Ps. *Attendite, popule meus, legem meam: inclinate aurem vestram in verba oris mei.* V. *Gloria.*

COLLECT. *Omnipotens.*—O Almighty and merciful God, favourably defend us from all adversity: that being free both in soul and body, we may with security of mind perform thy service. Thro'.

EPISTLE. *Eph.* iv. 23. 28.—*Brethren:* Be renewed in the spirit of your mind; and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore putting away lying, speak ye the truth every man with his neighbour: for we are members one of another. Be angry and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more: but rather let him labour working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GRAD. *Ps.* cxl.—Let my prayer be directed as incense in thy sight, O Lord. The lifting up of my hands, as evening sacrifice. *Alleluia, Alleluia.*

V. Give glory to the Lord, and call upon his name: deliver his deeds among the Gentiles. *Allel.*

V. *Confitemini Domino, et invocate nomen ejus: annuntiate inter Gentes opera ejus.* Alleluia.

GOSPEL. *Matt.* xxii. 1. 14.——*At that time:* Jesus spoke to the Scribes and Pharisees in a parable, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were in-

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vited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready; but they that were invited, were not worthy. Go ye therefore into the high-ways; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and his feet, and cast him into the exterior darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen. CREDO.

OFFERT. *Ps.* cxxxvii.—If I should walk in the midst of tribulation, thou, O Lord, wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies, and thy right hand hath saved me.

SECRET.—Grant, we beseech thee, O Lord, that the offerings we bring before thy divine Majesty may avail to our salvation. Thro'.

COMM. *Ps.* cxviii.—Thou hast commanded thy commandments to be kept most diligently: O that my ways may be directed to keep thy justifications.

P. COMM. *Tua nos.*—May the healing efficacy of these thy mysteries, O Lord, mercifully free us

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from our perverseness, and make us always obedient to thy commandments. Thro'.

XX. SUNDAY *after* PENTECOST.

INTROIT. *Dan.* iii.

WHATEVER thou hast done to us, O Lord, thou hast done by a just judgment: for we have sinned and disobeyed thy commandments: but glorify thy name, and deal with us according to thy great mercy.

Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. *V.* Glory.

OMNIA quæ fecisti nobis, Domine, in vero judicio fecisti: quia peccavimus tibi, et mandatis tuis non obedivimus: sed da gloriam nomini tuo, et fac nobiscum secundum multitudinem misericordiæ tuæ.

Ps. cxviii. *Beati immaculati in via: qui ambulant in lege Domini.*

V. *Gloria Patri, et Filio, &c.*

COLLECT. *Largire.*—Favourably grant, we beseech thee, O Lord, thy servants both pardon and peace; that, being cleansed from the guilt of all their offences, they may serve thee with secure minds. Thro'.

EPISTLE. *Eph.* v. 15. 21.—*Brethren:* See therefore how you walk circumspectly not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things in the name of our Lord Jesus Christ, to God and the Father. Being subject one to another in the fear of Christ.

GRAD. *Ps.* cxliv.—The eyes of all hope in thee, O Lord: and thou givest them meat in due season.

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V. Thou openest thy hand, and fillest with thy blessing every living creature. *Alleluia, Alleluia.*

V. My heart is ready, O God, my heart is ready: I will sing, and give praise on my glory. *Alleluia.*

V. *Paratum cor meum, Deus, paratum cor meum: cantabo, et psallam tibi, gloria mea.* Alleluia.

GOSPEL. *John* iv. 46. 53.——*At that time:* There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son: for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him; and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth; and himself believed, and his whole house. CREDO.

OFFERT. *Ps.* cxxxvi.—Upon the rivers of Babylon, we sat and wept, when we remembered thee, O Sion.

SECRET.—May these mysteries, O Lord, we beseech thee, procure us a heavenly remedy, and cleanse away the vices of our hearts. Thro'.

COMM. *Ps* cxviii.—Remember, O Lord, what thou saidst to thy servant, and by which thou gavest me hopes: this hath comforted me in my distress.

P. COMM. *Ut sacris.*—That we may be worthy

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of thy sacred gifts, O Lord: grant, we beseech thee, we may always obey thy commandments. Thro'.

XXI. SUNDAY *after* PENTECOST.

INTROIT. *Esther* xiii.

ALL things, O Lord, are in thy power: and no one can resist thy will; for thou madest all things: heaven and earth, and whatever is contained within the compass of the heavens: thou art Lord of all.

Ps. Blessed are the undefiled in the way; who walk in the law of the Lord. *V.* Glory.

IN voluntate tua, Domine, universa sunt posita: et non est qui possit resistere voluntati tuæ: tu enim fecisti omnia, cælum et terram, et universa quæ cæli ambitu continentur: Dominus universorum tu es.

Ps. *Beati immaculati in via: qui ambulant in lege Domini.*

V. *Gloria.*

COLLECT. *Familiam.*—Preserve thy family, O Lord, we beseech thee, by thy constant mercy: that under thy protection, it may be freed from all adversity; and by the practice of good works, continue devoted to thy name. Thro'.

EPISTLE. *Ephes.* vi. 10. 17.——*Brethren;* Be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in the high places. Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the

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gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.

GRAD. *Ps.* lxxxix.—Lord thou hast been our refuge from generation to generation. *V.* Before the mountains were made, or the earth and the world were formed: thou art God for ever and ever. *Allel.*

V. When Israel went out of Egypt, the house of Jacob from a barbarous people. *Alleluia.*

V. *In exitu Israel de Egypto, domus Jacob de populo barbaro.* Alleluia.

GOSPEL. *Matt.* xviii. 23. 35.——*At that time:* Jesus spoke to his disciples this parable: The kingdom of heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying: Have patience with me and I will pay thee all. And the lord of that servant being moved with pity, let him go and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence; and laying hold of him, he throttled him saying: Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all

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the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry delivered him to the torturers, until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts. CREDO.

OFFERT. *Job* i.—There was a man whose name was Job, and that man was simple and upright, and fearing God: and Satan asked to tempt him; and power was given him by the Lord over his possessions, and over his flesh: and he destroyed all his substance, and his sons: and he wounded his flesh with a grievous ulcer.

SECRET.—Mercifully receive, O Lord, these offerings, by which thou art pleased to be appeased, and restore us to salvation by thy powerful goodness. Thro'.

COMM. *Ps.* cxviii.—My soul hath looked to be saved by thee, and hath relied on thy word: when wilt thou judge those who persecute me? The wicked ones have long persecuted me, help me, O Lord my God.

P. COMM. *Immortalitatis.*—Having received the food of immortality, we beseech thee, O Lord, that what we have taken with our mouths we may receive with pure souls. Thro'.

XXII. SUNDAY *after* PENTECOST.

INTROIT. *Ps.* cxxix.

IF thou, O Lord, wilt mark iniquities; Lord, who shall stand it? For with thee there is propitiation, O God of Israel.

Ps. Out of the depths

Si iniquitates observaveris, Domine, Domine quis sustinebit? Quia apud te propitiatio est Deus Israel.

Ps. *De profundis cla*

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I have cried to thee, O Lord, Lord hear my voice. *V.* Glory.

mavi ad te, Domine, Domine exaudi vocem meam. V. *Gloria.*

COLLECT. *Deus refugium.*—O God, our refuge and strength, fountain of all goodness, mercifully give ear to the fervent prayers of thy church, and grant, that what we ask with faith, we may effectually obtain. Thro'.

EPISTLE. *Philip.* i. 6. 11.——*Brethren:* We are confident of this very thing, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all: for that I have you in my heart; and that in my bands, and in the defence and confirmation of the gospel you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things, that you may be sincere and without offence unto the day of Christ. Filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

GRAD. *Ps.* cxxxii.—Behold how good and how pleasant it is for brethren to dwell together in unity. *V.* It is like the precious ointment on the head, that ran down upon the beard of Aaron. *Alleluia, Alleluia.*

V. They that fear the Lord, hope in him: he is their helper and their protector. *Alleluia.*

V. *Qui timent Dominum sperent in eo: adjutor et protector eorum est.* Alleluia.

GOSPEL. *Matt.* xxii. 15. 21.——*At that time:* The Pharisees going, consulted among themselves how to ensnare Jesus in his speech. And they send to him their disciples, with the Herodians, saying: Master, we know that thou art a true speaker, and

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teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men Tell us therefore what thou dost think, is it lawful to give tribute to Cæsar or not? But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites? Shew me the coin or the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's: and to God, the things that are God's. CREDO.

OFFERT. *Esther* xiv.—Remember me, O Lord, who art above all power; and put a proper speech in my mouth, that my words may be pleasing when I come before the prince.

SECRET.—Grant, O merciful God, that this sacrifice of salvation may constantly both free us from our sins, and protect us from all adversity. Thro'.

COMM. *Ps.* xv.—I cried out, because thou heardest me, O God; bend now thine ear, and hear my words.

P. COMM. *Sumpsimus.*—Having received, O Lord, the sacred mysteries, we humbly beseech thee, that what thou hast ordered us to do in remembrance of thee, may be a help to our weakness. Thro'.

XXIII. SUNDAY *after* PENTECOST.

☞ *Should there be but* 23 Sundays after Pentecost, *the Mass of the* 24th is said to-day, and *this* on the preceding Saturday, (*if it be neither a* double *or* semi-double) *in which case, it is said on some* vacant day before it.

INTROIT. *Jer.* xxix.

THE Lord saith: I entertain thoughts of

DICIT Dominus: Ego cogito cogitationes

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peace, not of affliction: you shall call on me, and I will hear you: and bring back your captive people from all places.

pacis, et non afflictionis: invocabitis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis.

Ps. Thou, O Lord, hast blessed thy land: thou hast brought back the captive children of Jacob.

Ps. *Benedixisti Domine, terram tuam: avertisti captivitatem Jacob.*

V. Glory.

V. *Gloria.*

COLLECT. *Absolve.*—Pardon, O Lord, we beseech thee, the sins of thy people: that we may be delivered by thy goodness from the guilt we have contracted by our own weakness. Thro'.

EPISTLE. *Philip.* iii. 17. 21. iv. 1. 3.—*Brethren:* Be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is their shame: who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself. (Chap. iv.) Therefore, my dearly beloved brethren, and most desired, my joy, and my crown: so stand fast in the Lord, my dearly beloved. I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I entreat thee also my sincere companion, help those women that have laboured with me in the gospel, with Clement and the rest of my fellow labourers, whose names are in the book of life.

GRAD. *Ps.* xliii.—Thou hast saved us O Lord from them that afflict us: and hast put them to shame that hate us. *V.* In God shall we glory all

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the day long: and in thy name we will give praise for ever. *Alleluia, Alleluia.*

V. Out of the depths I have cried to thee, O Lord: Lord hear my voice. *Alleluia.*

V. Ps. cxxix. *De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.* Alleluia.

GOSPEL. *Matt.* IX. 18. 26.——*At that time:* As Jesus was speaking to the multitude: Behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come lay thy hand upon her, and she shall live. And Jesus rising up followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: Give place: for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country. CREDO.

OFFERT. *Ps.* cxxix.—Out of the depths I have cried to thee, O Lord; Lord hear my voice: from the depths I have cried to thee, O Lord.

SECRET.—We offer thee, O Lord, this sacrifice of praise, as a repeated token of our homage; that thou mayest accomplish in us what thou hast already granted beyond our deserts. Thro'.

COMM. *Mark* xi.—Amen, I say unto you, all things whatsoever you ask when ye pray, believe that you shall receive: and they shall come unto you.

P. COMM. *Quæsumus.*—We beseech thee, O

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Almighty God, that thou wouldst not leave exposed to the dangers of this life, those whom thou hast joyfully made partakers of this divine food. Thro'.

☞ *As there cannot be less than* 23, *nor more than* 28 Sundays after Pentecost, *it is to be observed, that the* Mass *of the* 24*th is always said on that* Sunday *which immediately precedes* Advent. *When therefore it happens that there are any intervening* Sundays between the 23d and the last, *the* Introit, Gradual, Offertory, *and* Communion, *are taken from the* 23d, *and the rest of the* Mass *from the* Sundays *which were omitted after* Epiphany: *for instance*, if but *one Sunday*, the Mass is of the 6th after Epiphany; if *two*, of the 5th and 6th; if *three*, of the 4th, 5th, and 6th; and if *four*, of the 3d, 4th, 5th, and 6th.

XXIV. *Or last* SUNDAY *after* PENTECOST.

All as on the twenty-third Sunday, *except.*

COLLECT. *Excita.*—Stir up, we beseech thee, O Lord, the hearts of thy faithful: that, becoming more zealous in the performance of good works, they may receive from thy goodness more effectual remedies for their disorders. Thro'.

EPISTLE. *Colos.* i. 9. 14.—*Brethren:* We cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding: that you may walk worthy of God, in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, according to the power of his glory, in all patience and long-suffering with joy. Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love

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In whom we have redemption through his blood, the remission of sins.

GOSPEL. *Matt.* xxiv. 15. 35.—*At that time: Jesus said to his disciples:* When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth, let him understand. Then they that are in Judea, let them flee to the mountains; and he that is on the house-top let him not come down to take any thing out of his house: and he that is in the field, let him not go back to take his coat. And wo to them that are with child, and give suck in those days. But pray that your flight be not in the winter, or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh could be saved: but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo here is Christ, or there: do not believe him: For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it you, before hand, if therefore they shall say to you: Behold he is in the desert; go ye not out: Behold he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west; so shall also the coming of the Son of Man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved: and there shall appear the sign of the Son of Man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of Man, coming in the clouds of heaven with much

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power and majesty. And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors. Amen, I say to you, that this generation shall not pass, till these things be done. Heaven and earth shall pass, but my words shall not pass. CREDO.

SECRET.—Mercifully receive, O Lord, the prayers and offerings of thy people: turn our hearts to thee; that being freed from earthly concupiscence, we may desire heavenly pleasures. Thro'.

P. COMM. *Concede.*—Grant, we beseech thee, O Lord, that whatever vice our souls are subject to may be cured by the virtue of the sacrament we have received. Thro'.

COMMON OF SAINTS.

SINCE the Church of Christ, under the immediate direction of the Holy Ghost, has instituted festivals in honour of the Apostles, Martyrs, Confessors, &c. who, either by their preaching—their miracles—the shedding of their blood, or the purity of their lives, have borne ample testimony to the truth of our holy religion, let us regard them as our *Ancestors*, from whom the *precious inheritance of faith* hath descended to us; let us thank God on their several anniversaries, for having made us members of his *one, holy, Catholic and Apostolic Church:* and whilst we submit our reason and understanding to the sublime mysteries *she* teaches, let us bend our stubborn wills to the practice of the heavenly precepts *she* inculcates.

MASS *on the* VIGIL *of an* APOSTLE.

INTROIT. *Ps.* li.—I as a fruitful olive, true

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in the house of the Lord, have hoped in the mercy of my God: and I will wait on thy name, for it is good in the sight of thy saints. *Ps.* Why dost thou glory in mischief, that art mighty in iniquity? *V.* Glory.

COLLECT. *Da, quæsumus.*—Grant, we beseech thee, O Almighty God, that the venerable solemnity of thy blessed apostle N. which we are now preparing to celebrate, may increase our devotion and advance our salvation. Thro'.

LESSON. *Eccles.* xliv. *and* xlv.—The blessing of the Lord is on the head of the righteous man. Therefore did the Lord give him an inheritance, and assign him a part among the twelve tribes; and he found grace in the sight of all flesh. And he made him great to the terror of his enemies, and by his words he tamed monsters. He rendered him glorious in the presence of kings, and gave him his commandments in the sight of his people, and shewed him his glory. For his faith and meekness he sanctified him, and made choice of him among all flesh: and publicly gave him his precepts, and the law of life and discipline, and highly exalted him. He settled with him an eternal covenant, and encompassed him with the girdle of righteousness and the Lord hath put on him a crown of glory.

GRAD. *Ps.* cxi.—The just shall flourish like the palm-tree: he shall grow up like the Cedar of Libanus in the house of the Lord. *V.* To shew forth thy mercy in the morning, and thy truth in the night.

GOSPEL. *John* xv. 12. 16.——*At that time: Jesus said to his disciples:* This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not now call you servants; for the servant

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knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me: but I have chosen you; and have appointed you that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

OFFERT. *Ps.* viii.—Thou hast crowned him with glory and honour, and hast set him over the works of thy hands, O Lord.

SECRET.—Whilst with respect for the Apostolic dignity, we offer these sacred mysteries, grant, we beseech thee, O Lord, (by the intercession of blessed N. thy Apostle, whose triumphs we are preparing to celebrate) that thy people may ever pray to thee, and obtain their desires. Thro'.

COMM. *Ps.* xx.—His glory is great in thy salvation: glory and great beauty shalt thou lay upon him.

P. COMM. *Sancti.*—Being appeased, O Lord, by the prayers of thy holy apostle N. grant us forgiveness, and a remedy against all future relapses. Thro'.

MASS I. Statuit, *of a* MARTYR *and* BP.

INTROIT.

THE Lord settled with him a covenant of peace, and made him a Chief that he might have the honour of Priesthood for ever. *Ps.* O Lord, remember David, and all his meekness.

V. Glory.

Eccles. xlv.

STATUIT ei Dominus testamentum pacis, et principem fecit eum: ut sit illi Sacerdotii dignitas in æternum. *Ps.* Memento, Domine, David, et omnis mansuetudinis ejus.

V. Glory.

COLLECT. *Infirmitatem.*—Have regard, O Al

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mighty God to our weakness; and as we sink under the weight of our doings, let the glorious intercession of blessed N. thy Martyr and Bishop, be a protection to us. Thro'.

EPISTLE. *James* i. 12. 18.—*Dearly beloved:* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err therefore, my dearest brethren. Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures.

GRAD. *Ps.* lxxxviii.—I have found *David* my servant: with my holy oil I have anointed him: for my hand shall help him; and my arm shall strengthen him. *V.* The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him. *Alleluia, Alleluia.* V. Ps. cix. *Tu es sacerdos in æternum secundum ordinem Melchisedech.* Alleluia, Alleluia. *V.* Thou art a priest for ever according to the order of Melchisedech. *Alleluia, Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said*

TRACT. *Ps.* xx.—*Desiderium animæ ejus tribuisti ei: et voluntate labiorum ejus non fraudasti eum, &c.* Thou hast given him his heart's desire: and hast not withholden from him the will of his lips. *V.* For thou hast prevented him with blessings of sweetness. *V.* Thou hast set on his head a crown of precious stones.

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GOSPEL. *Luke* xiv. 26. 33.—*At that time: Jesus said to his disciples:* If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it: lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him saying: This man began to build, and was not able to finish. Or what king about to go and make war against another king, doth not first sit down and think whether he be able with ten thousand, to meet him that with twenty-thousand cometh out against him. Or else whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

OFFERT. *Ps.* lxxxviii.—My truth and my mercy shall be with him: and in my name shall his horn be exalted.

SECRET.—Mercifully receive, O Lord, the offerings dedicated to thee by the merits of blessed N. thy Martyr and Bishop, and grant they may be a continual support to us. Thro'.

COMM. *Ps.* lxxxviii.—Once have I sworn by my holiness, and his seed shall endure for ever; and his throne as the sun before me, and as the moon perfect for ever, and a faithful witness in heaven.

P. COMM. *Refecti.*—Being fed with the participation of thy sacred gifts, we beseech, thee, O Lord our God, that we may feel the efficacy thereof by the intercession of blessed N. thy Martyr and Bishop, whose feast we celebrate. Thro'.

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MASS II. Sacerdotes Dei, *of the same.*

INTROIT. *Dan.* iii.

O YE priests of God, bless the Lord: O ye saints and humble of heart, praise God. *Ps.* O all ye works of the Lord, bless the Lord, praise him, and extol him for ever. *V.* Glory.

SACERDOTES Dei benedicite Dominum: sancti et humiles corde laudate Deum. *Ps* Benedicite omnia opera Domini Domino, laudate et superexaltate eum in sæcula. *V.* Gloria.

COLLECT. *Deus, qui nos.*—O God, who, by the yearly solemnity of blessed N. thy Martyr and Bishop, rejoicest the hearts of thy faithful; mercifully grant that we who celebrate his martyrdom, may enjoy his protection. Thro'

EPISTLE. 2 *Cor.* i. 3. 7.—*Brethren:* Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress. by the exhortation wherewith we also are exhorted by God. For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound.—Now whether we be in tribulation, *it is* for your exhortation and salvation: or whether we be comforted, *it is* for your consolation: or whether we be exhorted, *it is* for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation: in Christ Jesus our Lord.

GRAD. *Ps.* viii.—Thou hast crowned him with glory and honour. *V.* And hast set him over the works of thy hands, O Lord. *Alleluia, Alleluia.* V. *Hic est sacerdos, quem coronavit Dominus.* Allel.

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V. This is the priest whom the Lord hath crowned *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said*

TRACT. *Ps.* cxi.—*Beatus vir qui timet Dominum; in mandatis ejus cupit nimis, &c.* — Blessed is the man that feareth the Lord, in his commandments he delighteth exceedingly. *V.* His seed shall be mighty upon earth; the generation of the righteous shall be blessed. *V.* Glory and wealth *shall be* in his house; and his justice remaineth for ever and ever.

GOSPEL. *Matt.* xvi. 24. 27.—*At that time:* Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross and follow me. For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it. For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of the Father with his angels: and then will he render to every man according to his works.

OFFERT. *Ps.* lxxxviii.—I have found David, my servant: with my holy oil have I anointed him. For my hand shall help him, and my arm shall strengthen him.

SECRET.—Sanctify, O Lord, the offerings consecrated to thee: and being appeased thereby, mercifully look upon us, by the intercession of blessed N. thy Martyr and Bishop. Thro'.

COMM. *Ps.* xx.—Thou, O Lord, hast set upon his head a crown of precious stones.

P. COMM. *Hæc nos.*—May this communion, O Lord, cleanse us from sin, and, by the intercession of blessed N. thy Martyr and Bishop, make us effectually partakers of this heavenly remedy.

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MASS III. In virtute, *of a* MARTYR *not a* BISHOP.

INTROIT. *Ps.* xx.

IN thy strength, O Lord, the just shall rejoice: and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire.

Ps. For thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones.

V. Glory.

IN virtute tua, Domine, lætabitur justus: et super salutare tuum exultabit vehementer: desiderium animæ ejus tribuisti ei.

Ps Quoniam prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso.

V. Gloria.

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that we, who celebrate the festival of blessed N. thy Martyr, may, by his intercession, be strengthened in the love of thy name.

LESSON. *Wisd.* x. 10. 14.—The Lord conducted the just man through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things: made him honourable in his labours, and accomplished his labours. In the deceit of them that over-reached him, she stood by him, and made him honourable. She kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and shewed them to be liars, that accused him, and gave him everlasting glory.

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GRAD. *Ps.* cxi.—Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments. *V.* His seed shall be mighty upon earth; the generation of the righteous shall be blessed. *Alleluia, Alleluia.* V. *Posuisti Domine, super caput ejus coronam de lapide pretioso.* Alleluia.

V. Thou hast set on his head, O Lord, a crown of precious jewels. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said*

TRACT. *Desiderium, p.* 462.

GOSPEL. *Matt.* x. 34. 42.——*At that time: Jesus said to his disciples:* Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies against they of his own household. He that loveth his father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life shall lose it: and he that shall lose his life for me, shall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen, I say to you, he shall not lose his reward.

OFFERT. *Ps.* viii.—Thou hast crowned him, O Lord, with glory and honour, and hast set him over the works of thy hands.

SECRET.—Receive, O Lord, we beseech thee, our offerings and prayers: purify us by these heavenly mysteries, and mercifully hear us. 'Thro'.

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COMM. *Matt.* xvi.—If any man will come after me, let him deny himself, take up his cross and follow me.

P. COMM. *Da quæsumus.*—Grant, we beseech thee, O Lord our God, that as we rejoice on the feasts of thy saints in this life, so we may enjoy their sight for ever in that which is to come. Thro'.

MASS IV. Lætabitur, *of the same.*

INTROIT. *Ps.* lxiiii.

THE just man shall rejoice in the Lord, and shall hope in him, and all the upright in heart shall be praised. *Ps.* Hear, O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy.

V. Glory.

LÆTABITUR justus in Domino, et sperabit in eo: et laudabuntur omnes recti corde. *Ps.* Exaudi, Deus, orationem meam, cum deprecor: a timore inimici eripe animam meam.

V. Gloria.

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that by the intercession of blessed N. thy Martyr, we may be delivered from all corporal adversities, and our hearts be cleansed from all evil thoughts. Thro'.

EPISTLE. 2 *Tim.* ii. 8. 10. iii. 10. 12.—*Dearly beloved:* Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel. Wherein I labour even unto bands, as an evil doer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory. (Chap. ii.) But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions: such as came upon me at Antioch, at Iconium, and at Lystra: what persecutions I endured, and out of

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them all the Lord delivered me. And all that will live godly in Jesus Christ, shall suffer persecution.

GRAD. *Ps.* xxxvi.—When the just man falleth, he shall not be bruised: For the Lord putteth his hand under him. *V.* He sheweth mercy and lendeth all the day long: and his seed shall be in blessing. *Alleluia.*

V. *Qui sequitur me, non ambulat in tenebris sed habebit lumen vitæ æternæ.* Alleluia. *V.* He that followeth me, walketh not in darkness, but shall have the light of life. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said*
TRACT, Beatus, *p.* 465.

GOSPEL. *Matt.* x. 26. 33.——*At that time. Jesus said to his disciples:* Nothing is covered that shall not be revealed, nor hid, that shall not be known. That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the house tops. And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body into hell. Are not two sparrows sold for a farthing: and not one of them shall fall to the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows. Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven.

OFFERT. *Ps.* x.—Thou hast set on his head, O Lord, a crown of precious stones: he asked life of thee, and thou didst grant him it. *Alleluia.*

SECRET.—May our devotion, O Lord, be acceptable in thy sight: and may this intercession on whose festival we pay it, make it available to our salvation. Thro'.

COMM.—Let him who serveth me, follow me; and where I am, there also shall my servants be.

P. COMM. *Refecti.*—Being fed by the participa-

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tion of thy sacred gifts, we beseech thee, O Lord our God, that we may feel the efficacy thereof, by the intercession of blessed N. thy Martyr, whose feast we celebrate. Thro'.

MASS V. Protexisti, *of a* MARTYR *in* PASCHAL TIME.

INTROIT. *Ps.* lxiii.

THOU hast protected me, O God, from the assembly of the malignant, *Alleluia:* from the multitude of the workers of iniquity. *Allel. Allel.*

Ps. Hear, O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy. *V.* Glory.

PROTEXISTI me Deus, a conventu malignantium, *Alleluia:* a multitudine operantium iniquitatem. *Alleluia, Alleluia.*

Ps. Exaudi, Deus, orationem meam, cum deprecor: a timore inimici eripe animam meam. *V.* Gloria.

COLLECT. *Infirmitatem.—Of a* Martyr *and* Bishop. Have regard, O Almighty God, to our weakness, and, as we sink under the weight of our doings, let the glorious intercession of blessed N. thy Martyr and Bishop, be a protection to us. Thro'.

Another. Deus, qui.—O God, who by the yearly solemnity of blessed N. thy Martyr and Bishop, rejoicest the hearts of thy faithful, mercifully grant that we, who celebrate his martyrdom, may enjoy his protection. Thro'.

COLLECT. *Præsta.—Of a* Martyr *not a* Bishop. Grant, we beseech thee, O Almighty God, that we who celebrate the festival of blessed N. thy Martyr, may by his intercession, be strengthened in the love of thy name. Thro'.

Another. Præsta quæsumus.—Grant, we beseech thee, O Almighty God, that by the intercession of blessed N. thy Martyr, we may be delivered from

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all temporal adversities, and our hearts be cleansed from all evil thoughts. Thro'.

LESSON. *Wisd.* v. 1. 5.—The just shall stand with great constancy against those that have afflicted them, and taken away their labours. These seeing it shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting and groaning for anguish of spirit: These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life, madness, and their end without honour. Behold, how they are numbered among the children of God, and their lot is amongst the saints.

Instead of the foregoing Lesson, the EPISTLE, 2 *Tim.* ii. *p.* 468, *is occasionally read.*

Alleluia, Alleluia. V. The heavens shall confess thy wonders, O Lord, and thy truth also in the church of the saints. *Alleluia.* V. *Posuisti Domine, super caput ejus coronam, de lapide pretioso.* Alleluia. *V.* Thou hast set on his head, O Lord, a crown of precious stones. *Alleluia.*

GOSPEL. *John* xv. 1. 7.—*At that time: Jesus said to his disciples:* I am the true vine; and my Father is the husbandman. Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine: you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the

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fire, and he burneth. If you abide in me, and my word abide in you, you shall ask whatever you will and it shall be done unto you.

OFFERT. *Ps.* lxxxviii.—The heavens shall confess thy wonders, O Lord: and thy truth in the church of the saints. *Alleluia, Alleluia.*

SECRET. *Of a* Martyr *and a* Bishop.—Mercifully receive, O Lord, the offerings dedicated to thee by the merits of blessed N. thy Martyr and Bishop, and grant they may be a continual support to us. Thro'

Another.—Sanctify, O Lord, the offerings consecrated to thee: and, being appeased thereby mercifully look upon us by the intercession of blessed N. thy Martyr and Bishop. Thro'.

SECRET. *Of a* Martyr *not a* Bishop.—Receive, O Lord, we beseech thee, our offerings and prayers: purify us by those heavenly mysteries, and mercifully hear us. Thro'.

Another.—May our devotion, O Lord, be accept able in thy sight; and may his intercession, on whose festival we pay it, make it available to our salvation. Thro'.

COMM. *Ps.* lxiii.—The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised. *Alleluia, Alleluia.*

P. COMM. *Refecti.—Of a* Martyr *and* Bishop. Being fed by the participation of thy sacred gifts, we beseech thee, O Lord, our God, that we may feel the efficacy thereof by the intercession of blessed N. thy Martyr and Bishop. Thro'.

Another. Hæc nos Communio. — May this communion, O Lord, cleanse us from sin, and by the intercession of blessed N. thy Martyr and Bishop make us effectually partakers of this heavenly remedy. Thro'.

P. COMM. *Da, quæsumus.—Of a* Martyr *not a* Bishop. Grant, we beseech thee, O Lord our God.

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that as we rejoice on the feasts of thy saints in this life, so we may enjoy their sight for ever in that which is to come. Thro'.

Another. Refecti.—Being fed by the participation of thy sacred gifts, we beseech thee, O Lord our God, that we may feel the efficacy thereof, by the intercession of blessed N. thy Martyr. Thro'.

MASS VI. Sancti tui, *of* MANY MARTYRS.

INTROIT. *Ps.* cxliv.

THY saints, O Lord, shall bless thee; and speak of the glory of thy kingdom. *Allel. Allel.*

Ps. I will extol thee, O God, my king; and bless thy name for ever and ever. *V.* Glory.

SANCTI tui, Domine benedicent te; gloriam regni tui dicent. *Alleluia, Alleluia.*

Ps. Exultabo te, Deus, meus rex; et benedicam nomini tuo in sæculum sæculi. *V.* Gloria.

COLLECT. *Beatorum.—Of* Martyrs *and* Bishops. We beseech thee, O Lord, that the solemnity of the blessed Martyrs and Bishops N. and N. may be a protection to us, and their venerable prayers recommend us to thy mercy. Thro'.

COLLECT. *Deus, qui.—Of* Martyrs *only.* O God, by whose favour we celebrate the festival of thy holy Martyrs N. and N. grant we may enjoy their fellowship in eternal bliss. Thro'.

EPISTLE. 1 *Peter* i. 3. 7.—Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us into a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance uncorruptible and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations; that the trial of your faith, (much more pre-

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cious than gold which is tried by the fire) may be found unto praise, and glory, and honour, at the appearing of Jesus Christ our Lord.

Alleluia, Alleluia. V. Thy saints, O Lord, shall flourish like the lily: and as the sweet perfume of balsam shall they be before thee. *Alleluia. V. Pretiosa in conspectu Domini mors sanctorum ejus.* Alleluia, Alleluia. *V.* Precious in the sight of the Lord is the death of his saints. *Alleluia.*

GOSPEL. *John* xv. 5. 11.—*At that time: Jesus said to his disciples:* I am the vine, you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my word abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified; that you bring forth very much fruit, and become my disciples. As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. These things have I spoken to you, that my joy may be in you, and your joy may be filled.

OFFERT. *Ps.* xxxi.—Be glad in the Lord, and rejoice ye just: and glory all ye right of heart. *Alleluia, Alleluia.*

SECRET. *Of* Martyrs *and* Bishops.—Attend, O Lord to our earnest prayers, which we put up in memory of thy saints; and since we trust not in our own righteousness, may we be helped by the merits of those, who were well-pleasing to thee. Thro'.

SECRET. *Of* Martyrs *not* Bishops.—We bring thee, O Lord, the offerings of our devotion; and may they be acceptable to thee in honour of thy saints, and available to our salvation. Thro'.

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COMM. *Ps.* xxxii.—Be glad in the Lord, O ye just, *Alleluia:* praise becometh the upright. *Allel.*

P. COMM. *Quæsumus.—Of* Martyrs *and* Bishops. Being filled with thy saving mysteries, we beseech thee, O Lord, that we may be helped by their intercession, whose festival we celebrate. Thro'.

P. COMM. *Præsta nobis.—Of* Martyrs *not* Bishops. Grant, we beseech thee, O Lord, by the intercession of thy Holy Martyrs N. and N. that what we have taken with our mouths, we may receive with a pure soul. Thro'.

MASS VII. Intret *of* MANY MARTYRS.

INTROIT.

LET the sighing, O Lord, of the prisoners come in before thee: render to our neighbours sevenfold in their bosom; revenge the blood of thy saints which hath been shed.

Ps. O God, the heathens are come into thy inheritance; they have defiled thy holy temple: they have made Jerusalem as a place to keep fruit.

V. Glory.

Ps. lxxviii.

INTRET in conspectu tuo, Domine, gemitus compeditorum: redde vicinis nostris septuplum in sinu eorum: vindica sanguinem sanctorum tuorum, qui effusus est.

Ps. Deus, venerunt Gentes in hæreditatem tuam: polluerunt templum sanctum tuum: posuerunt Jerusalem in pomorum custodiam.

V. Gloria.

COLLECT. *Beatorum.*—We beseech thee, O Lord, that the solemnity of thy blessed Martyrs and Bishops N. and N. may be a protection to us, and their venerable prayers recommend us to thy mercy Thro'.

LESSON. *Wisd.* iii. 8.—The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die; and their departure was taken for

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misery; and their going away from us, for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded; because God hath tried them, and found them worthy of himself. As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them. The just shall shine, and run to and fro, like sparks among the reeds. They shall judge nations, and rule over people, and their Lord shall reign for ever.

GRAD. *Exod.* xv.—God is glorious in his saints, wonderful in his Majesty, and miraculous in his works. *V.* Thy right hand, O Lord, is magnified in strength: thy right hand hath slain the enemy. *Alleluia, Alleluia.* V. *Corpora sanctorum in pace sepulta sunt; et nomina eorum vivent in generationem, et generationem.* Alleluia. *V.* The bodies of the saints are buried in peace; and their names shall live for ever and ever. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said*

TRACT. *Ps.* cxxv.—*Qui seminant in lacrymis, in exultatione metent.* They who sow in tears shall reap in joy. *V.* Going they went and wept, and casting their seed. *V.* But coming they shall come with joy and fulness, carrying their sheaves.

GOSPEL. *Luke* xxi. 9. 19.—*At that time: Jesus said to his disciples:* When you shall hear of wars and seditions, be not terrified; these things must first come to pass, but the end is not yet presently. Then he said to them: Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven, and there shall be great signs. But before all these things they will lay their hands on you: and persecute you, delivering you up to the synagogues and into pri-

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sons, dragging you before kings and governors for my name's sake. And it shall happen unto you for a testimony. Lay it up therefore in your hearts, not to meditate before how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gain-say. And you shall be betrayed by your parents, and brethren, and kinsmen, and friends: and some of you they will put to death. And you shall be hated by all men for my name's sake: but a hair of your head shall not perish. In your patience you shall possess your souls.

OFFERT. *Ps.* lxvii.—God is wonderful in his saints: the God of Israel is he, who will give power and strength to his people; blessed be God. *Allel.*

SECRET.—Attend, O Lord, to our earnest prayers, which we put up in memory of thy saints; and since we trust not in our own righteousness, may we be helped by the merits of those, who were well-pleasing to thee. Thro'.

COMM. *Wisd.* iii.—And though in the sight of men they suffered torments. God hath tried them as gold in the furnace he hath proved them, and like an holocaust he accepted them.

P. COMM. *Quæsumus.*—Being filled with thy saving mysteries, we beseech thee, O Lord, that we may be helped by their intercession, whose festivals we celebrate. Thro'.

MASS VIII. Sapientiam, *of the same.*

INTROIT. *Eccles.* xliv.

LET nations relate the wisdom of the saints; and the Church publish their praises. Their names shall live for ever.

Ps. Rejoice in the Lord,

SAPIENTIAM sanctorum narrent populi; et laudes eorum nuntie Ecclesia. Nomina eorum vivent in sæculum sæculi.

Ps. Exultate justi in

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ye just: praise becometh the righteous.

V. Glory.

Domino: rectos decet collaudatio.

V. Gloria.

COLLECT. *Deus, qui nos.*—O God, by whose favour we celebrate the festival of thy holy Martyrs N. and N. grant that we may enjoy their fellowship in eternal bliss. Thro'.

LESSON. *Wisd.* v. 16. 20.—The just shall live for evermore, and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm will he defend them. And his zeal will take its armour, and he will arm the creature for the revenge of his enemies. He will put on justice as a breast-plate, and will take true judgment instead of a helmet: He will take equity for an invincible shield.

GRAD. *Ps.* cxxiii.—Our soul hath been delivered, as a sparrow out of the snare of the fowlers. *V.* The snare is broken, and we are delivered, our help is in the name of the Lord, who made heaven and earth. *Alleluia, Alleluia. V. Ps.* lxvii.—*Justi epulentur et exultent in conspectu Dei, et delectentur in lætitia.* Alleluia. *V.* Let the just feast and rejoice before God: and be delighted with gladness. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said* TRACT, *Qui seminant*, p. 476.

GOSPEL. *Luke* vi. 17. 23.—*At that time:* Jesus descending from the mountain, stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea coast both of Tyre and Sidon, who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits, were cured. And all the multitude sought to touch him, for virtue went out from him,

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and healed all. And he, lifting up his eyes on his disciples, said: Blessed are the poor; for your's is the kingdom of God. Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now; for you shall laugh. Blessed shall you be wl en men shall hate you, and when they shall separate from you, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Be glad in that day, and rejoice: for behold, your reward is great in heaven.

OFFERT. *Ps.* cxlviii.—The saints shall rejoice in glory: they shall be joyful in their beds: the high praises of God shall be in their mouth. *Alleluia.*

SECRET.—We bring thee, O Lord, the offerings of our devotion; and may they be acceptable to thee in honour of thy saints, and, by thy mercy, available to our salvation. Thro'.

COMM. *Luke* xii.—But I say to you my friends: fear not those who persecute you.

P. COMM. *Præsta.*——Grant, we beseech thee, O Lord, by the intercession of thy holy Martyrs N. and N. that what we have taken with our mouths we may receive with a pure soul. Thro'.

MASS IX. Salus autem, *of the same.*

INTROIT. *Ps.* xxxvi.

THE salvation of the just is from the Lord: and he is their protector in the time of trouble.

Ps. Be not emulous of evil doers: nor envy them that work iniquity.

℣ Glory.

SALUS autem justorum a Domino: et protector eorum est in tempore tribulationis.

Ps. Noli æmulari in malignantibus; neque zelaveris facientes iniquitatem. ℣. Gloria.

COLLECT. *Deus, qui*——O God, who, by the yearly solemnity of thy holy Martyrs N. and N. comfortest us thy people; mercifully grant, that, as we rejoice at their merits, we may likewise be encouraged by their examples. Thro'

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EPISTLE. *Heb.* x. 32. 38. — *Brethren:* Call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions. And on the one hand indeed, by reproaches and tribulations were made a gazing-stock; and on the other, become companions of them that were used in such sort. For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you: that, doing the will of God, you may receive the promise. For yet a little and a very little while, and he that is to come, will come and will not delay. But my just man liveth by faith.

GRAD. *Ps.* xxxiii.—The just cried and the Lord heard them, and delivered them out of all their troubles. *V.* The Lord is nigh unto them that are of a contrite heart: and he will save the humble of heart. *Allel. Allel.* V. *Te martyrum candidatus laudat exercitus, Domine.* Alleluia. *V.* The white-robed army of Martyrs praise thee, O Lord. *Alleluia.*

After Septuag. *instead of* Alleluia. *and* V. *is said* TRACT, *Qui seminant*, p. 476.

GOSPEL. *Matt.* xxiv. 3. 14.—*At that time:* As Jesus was sitting on mount Olivet, the disciples came to him privately, saying: Tell us when these things shall be? and what shall be the signs of thy coming, and of the consummation of the world? And Jesus answering said to them: Take heed that no man seduce you: for many will come in my name, saying, I am Christ: and they will seduce many. And you shall hear of wars, and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences and famines, and earthquakes in places: now all these are the begin-

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ning of sorrows. Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake. And then shall many be scandalized: and shall betray one another: and shall hate one another. And many false prophets shall rise, and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere to the end shall be saved.

OFFERT. *Wisd.* iii.—The souls of the just are in the hand of God: and the torment of death shall not touch them. In the sight of the unwise they seemed to die: but they are in peace. *Alleluia.*

SECRET.——Be appeased, O Lord, we beseech thee, by the offerings we have made; and defend us from all dangers, by the intercession of thy holy Martyrs N. and N. Thro'.

COMM.—What I say to you in the dark, speak you in the light, saith the Lord: and what is whispered you in the ear, preach you on the house-tops.

P. COMM. *Hæc nos.*—May this communion, O Lord, purify us from sin, and, by the intercession of thy holy Martyrs N. and N. make us partakers of the joys of heaven. Thro'.

MASS X. * Statuit, *of a* CONFESSOR *and* BISHOP.

EXCLUSIVE of those degrees of Confessors who have glorified Jesus Christ, as well by their sufferings for religion, as by the purity of their lives, (such as *Bishops*, *Priests*, *Doctors* of the Church, *Monks* and *Solitaries*), there were also others, of various *secular* conditions, who passed through life without being attached to the things of the world. Despising whatever is transitory, they dedicated themselves to God; and mortifying their bodies by a rigorous penance, obtained so absolute a conquest over their own will, as to suffer a kind of martyrdom. Let us therefore beseech God on their several festivals, that he would enable us to follow their example.

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INTROIT, Statuit, *as in* Mass I. *p.* 461.

COLLECT. *Da, quæsumus.*—Grant, we beseech thee, O Almighty God, that the venerable solemnity of blessed N. thy Confessor and Bishop, may improve our devotion, and strengthen in us the hopes of salvation. Thro'.

LESSON. *Eccles.* xliv. *and* xlv.—Behold a great priest, who in his time pleased God, and was found just: and in the time of wrath became an atonement. There were none found like him in observing the law of the Most High. Therefore, by an oath did the Lord make him great amongst his people. He gave him the blessing of all nations, and established his covenant on his head. He acknowledged him in his blessings: he stored up his mercy for him: and he found favour in the eyes of the Lord. (Chap. xlv.) He exalted him in the sight of kings: and gave him a crown of glory. He made with him an eternal covenant: and bestowed on him a great priesthood: and rendered him blessed in glory. To perform the priestly office, to sing praises to the name of God; and to offer him precious incense for an odour of sweetness.

GRAD. *Eccles.* xliv.——Behold a great prelate, who in his days pleased God. *V.* There was none found like him in keeping the law of the Most High. *Alleluia, Alleluia.* V. *Tu es sacerdos in æternum secundum ordinem Melchisedech.* Alleluia. *V.* Thou art a priest for ever, according to the order of Melchisedech. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said* TRACT, *Beatus*, p. 465.

GOSPEL. *Matt.* xxv. 14. 23.—*At that time: Jesus spoke this parable to his disciples:* A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he

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took his journey. And he that had received the five talents went his way and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. His lord said to him: Well done good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

OFFERT. *Ps.* 88.—I have found David, my servant: with my holy oil I have anointed him: For my hand shall help him, and my arm shall strengthen him.

SECRET.—May thy saints, O Lord, we beseech thee, cause joy to all thy people: that while we celebrate their merits, we may experience their patronage. Thro'.

COMM. *Luke* xii.—This is the faithful and prudent servant, whom the Lord placed over his family, to give them in due season their measure of wheat.

P. COMM. *Præsta.*—Grant, we beseech thee, O Almighty God, that while we return thee thanks for what we have partaken of, we may, by the intercession of blessed N. thy Confessor and Bishop, receive still greater favours. Thro'.

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MASS XI. Sacerdotes tui, *of the same.*

INTROIT. *Psalm* cxxxi.

LET thy priests, O Lord, be clothed with justice; and let thy saints rejoice. For thy servant David's sake, turn not away the face of thine anointed.

Ps. Remember, O Lord, David and all his meekness. *V.* Glory.

SACERDOTES tui, Domine, induant justitiam, et sancti tui exultent. Propter David servum tuum, non avertas faciem Christi tui.

Ps. Memento, Domine, David, et omnis mansuetudinis ejus. *V.* Gloria.

COLLECT. *Exaudi.*—Hear, O Lord, we beseech thee, the prayers we offer on this solemnity of blessed N. thy Confessor and Bishop: and by his intercession, who worthily served thee, deliver us from all our sins. Thro'.

EPISTLE. *Heb.* vii. 23. 27.—*Brethren:* There were made many priests, because by reason of death they were not suffered to continue. But Jesus, for that he continueth for ever, hath an everlasting priesthood. Whereby he is able also to save for ever them that come to God by him: always living to make intercession for us. For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens: who needeth not daily (as the *other* priests) to offer sacrifice first for his own sins, and then for the people's: for this Jesus our Lord did once in offering himself.

GRAD. *Ps.* cxxx.—I will clothe her priests with salvation, and her saints shall rejoice exceedingly *V* There will I bring forth a horn to David: I have prepared a lamp for my anointed. *Alleluia, Alleluia.* V. *Juravit Dominus et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech.* Alleluia. *V.* The Lord hath sworn, and will not repent: thou art a priest for ever according to the order of Melchisedech. *Alleluia.*

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After Septuag. *instead of* Alleluia *and* V. *is said* TRACT. *Beatus*, p. 465.

GOSPEL. *Matt.* xxiv 42. 47.—*At that time: Jesus said to his disciples:* Watch ye therefore, because ye know not at what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be you also ready, because at what hour you know not, the Son of Man will come. Who thinkest thou is a faithful and wise servant, whom his lord has appointed over his family to give them meat in season? * Blessed is that servant, whom when his lord shall come, he shall find so doing. Amen, I say to you, he shall place him over all his goods †.

OFFERT.—My truth and my mercy shall be with him; and in my name shall his be exalted.

SECRET.—May the annual solemnity, we beseech thee, O Lord, of holy N. thy Confessor and Bishop, render us acceptable to thy mercy: that by this sacrifice of propitiation, he may both receive a happy reward, and obtain for us the gifts of thy mercy. Thro'.

COMM. * Blessed, &c. *as above, from * to* †.

P. COMM. *Deus fidelium.*——O God, the rewarder of faithful souls, grant that we may obtain forgiveness by the prayers of blessed N. thy Confessor and Bishop, whose venerable feast we celebrate. Thro'

MASS XII. In medio, *of* DOCTORS.

INTROIT. *Eccles.* xv.

HE opened his mouth in the midst of the Church, and the Lord filled him with the spirit

IN medio Ecclesiæ aperuit os ejus, et implevit eum Dominus spiritu sapientiæ et intel

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of wisdom: he clad him with a robe of glory.

Ps. It is good to give praise to the Lord, and to sing to thy name, O Most High. *V.* Glory.

lectus: stolam gloriæ induit eum.

Ps. Bonum est confiteri Domino, et psallere nomini tuo, Altissime *V.* Gloria.

COLLECT. *Deus qui.*—O God, who didst give Blessed N. to thy people for a minister of eternal salvation: grant we beseech thee, that he who was the instructor of our life here on earth, may become our intercessor in heaven. Thro'.

LESSON. 2 *Tim.* iv. 1. 8.—*Most dearly beloved:* I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom: preach the word; be instant in season, out of season; reprove, intreat, rebuke, in all patience and doctrine. For there shall be a time, when they will not endure sound doctrine: but according to their own desires they will heap to themselves teachers, having itching ears. And will indeed turn away their hearing from the truth, but will be turned into fables. But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed: and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day: and not only to me but to them also who love his coming.

GRAD. *Ps.* xxxvi.—The mouth of the just shall meditate wisdom: and his tongue shall speak judgment. *V.* The law of his God is in his heart: and his steps shall not be supplanted, O Lord. *Allel. Allel.* V. *Amavit eum Dominus, et ornavit eum; stolam gloriæ induit eum. V.* The Lord loved him, and adorned him, and hath clothed him with a robe of glory.

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After Septuag. *instead of* Alleluia *and* V. *is said* TRACT, *Beatus*, 465.

GOSPEL. *Matt.* v. 13. 19.——*At that time: Jesus said to his disciples:* You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. For, amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law till all be fulfilled. He therefore that shall break one of the least of these commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven.

OFFERT. *Ps.* xc.—The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

SECRET.—Let the pious prayers of thy holy servant N. never be wanting to us, O Lord: that they may make our offerings acceptable to thee, and always obtain for us thy pardon. Thro'.

COMM. *Luke* xii.—This is the faithful and prudent servant, whom the Lord placed over his family, to give them their measure of wheat in due season.

P. COMM. *Ut nobis.*—Let blessed N. O Lord, thy Confessor and great Doctor, become our advocate, that this thy holy sacrifice may procure our salvation. Thro'

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MASS XIII. Os justi, *of a* CONFESSOR *not a* BP

INTROIT. *Ps.* xxxvi.

THE mouth of the just man shall meditate wisdom, and his tongue speak judgment: the law of his God is in his heart.

Ps. Be not emulous of evil doers, nor envy them that work iniquity.

V. Glory.

OS justi meditabitur sapientiam, et lingua ejus loquetur judicium: lex Dei ejus in corde ipsius.

Ps. Noli æmulari in malignantibus: neque zelaveris facientes iniquitatem. *V.* Gloria.

COLLECT. *Deus, qui.*—O God, who comfortest us by the yearly solemnity of blessed N. thy Confessor; mercifully grant, that while we celebrate his festival, we may imitate his actions. Thro'.

LESSON. *Eccl.* xxxi. 8. 11.—Blessed is the man that is found without blemish; and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him, for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them. Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

GRAD. *Ps.* xci.—The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. *V.* To shew forth thy mercy in the morning, and thy truth in the night. *Alleluia, Alleluia.* V. *Beatus vir qui suffert tentationem, quoniam cum probatus fuerit, accipiet coronam vitæ.* Alleluia. *V.* Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said*

TRACT, *Beatus*, p. 465.

GOSPEL. *Luke* xii. 35. 40. —*At that time*

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Jesus said to his disciples: Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from their wedding; that when he cometh and knocketh, they may open to him immediately Blessed are those servants, whom the Lord, when he cometh, shall find watching: Amen, I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broke open. Be you then also ready: for at what hour you think not, the Son of man will come.

OFFERT. *Ps.* lxxxviii.—My truth and my mercy are with him: and in my name shall his horn be exalted.

SECRET.—We offer thee, O Lord, in honour of thy saints, a sacrifice of praise, by which we hope to be delivered from all present and future evils. Thro'.

COMM. *Matt.* xxiv.—Blessed is that servant whom when his Lord shall come, he shall find watching. Amen, I say to you, he shall place him over all his goods.

P. COMM. *Refecti.*—Being refreshed, O Lord, with this heavenly meat and drink, we humbly beseech thee, that we may be assisted by his prayers, on whose feast we have received these sacred mysteries. Thro'.

MASS XIV. Justus ut palma, *of the same.*

INTROIT. *Ps.* xci.

THE just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus being

JUSTUS ut palma florebit: sicut cedrus Libani multiplicabitur: plantatus in domo Do-

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planted in the house of the Lord, in the courts of the house of our God.

Ps. It is good to give praise to the Lord: and to sing to thy name, O Most High! *V.* Glory.

mini, in atriis domus Dei nostri.

Ps. Bonum est confiteri Domino: et psallere nomini tuo Altissime!

V. Gloria.

COLLECT. *Adesto.*—Attend, O Lord, to the humble prayers we present to thee on the solemnity of blessed N. thy Confessor; that we who have no confidence in our own righteousness, may be helped by his prayers, who was so pleasing to thee. Thro'.

EPISTLE. 1 *Cor.* iv. 9. 14.—*Brethren:* We are made a spectacle to the world, and to angels and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak but you are strong: you are honourable, but we without honour. Even unto this hour, we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode, and we labour working with our own hands: we are reviled, and we bless: we are persecuted, and we suffer it. We are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all, even until now. I write not these things to confound you; but I admonish you as my dearest children, in Christ Jesus our Lord.

GRAD. *Ps.* xxxvi.—The mouth of the just shall meditate wisdom; and his tongue shall speak judgment. The law of his God is in his heart, and his steps shall not be moved. *Allel. Allel.* V. *Beatus, vir qui timet Dominum; in mandatis ejus cupit nimis.* Allel. *V.* Blessed is the man that feareth the Lord he delights exceedingly in his commandments. *Allel*

After Septuag. *instead of* Alleluia *and* V. *is said* TRACT, *Beatus*, p. 465.

GOSPEL. *Luke* xii. 32. 34.——*At that time Jesus said to his disciples:* Fear not little flock, for it hath pleased your Father to give you a kingdom

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Sell what you possess and give alms. Make to your selves bags, which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

OFFERT.—*Ps.* xx.—In thy strength, O Lord, the just shall joy: and in thy salvation, he shall rejoice exceedingly: thou hast given him his soul's desire.

SECRET.—Grant, we beseech thee, O Almighty God, that our humble offerings may be acceptable to thee, for the honour of thy saints, and purify us both in body and mind. Thro'.

COMM. *Matt.* xix.—Amen, I say to you, that you who have forsaken all things and followed me, shall receive an hundred fold, and shall possess life everlasting.

P. COMM. *Quæsumus.*—We beseech thee, O Almighty God, that by the intercession of thy holy confessor N. the heavenly food we have received may defend us from all adversity. Thro'.

MASS XV. * Os justi *of* ABBOTS.

INTROIT, *as in* Mass XIII. *p.* 488.

COLLECT. *Intercessio.*—May the intercession, O Lord, of the blessed Abbot N, recommend us to thee: that what we cannot hope for through our own merits, we may obtain by his prayers. Thro'.

LESSON. *Eccles.* xlv. 1. 6.—This saint was beloved of God and men: whose memory is in benediction. He made him like the saints in glory, and magnified him in the fear of his enemies. And with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For he heard him and his voice, and brought him into a cloud. And he gave him commandments before his face, and a law of life and instruction.

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GRAD. *Ps.* xx.—Lord thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones. *V.* He asked life of thee, and thou hast given him length of days, for ever and ever. *Alleluia, Alleluia.* V. *Justus ut palma florebit: sicut cedrus Libani multiplicabitur.* Alleluia. The just shall flourish like the palm tree; he shall grow up like the cedar of Libanus. *Alleluia*

After Septuag. *instead of* Alleluia *and* V. *is said*
TRACT, *Beatus*, p. 465.

GOSPEL. *Matt.* xix. 27. 29.——*At that time Peter said to Jesus:* Behold we have left all things, and have followed thee: what therefore shall we have? And Jesus said to them: Amen, I say to you, that you who have followed me in the regeneration, when the Son of Man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall possess life everlasting.

OFFERT. *Ps.* xx.——Thou hast given him, O Lord, his soul's desire: and hast not withholden from him the will of his lips. Thou hast set on his head a crown of precious stones.

SECRET.—May blessed N. the Abbot intercede for us, O Lord, that the offerings we have laid on thy altars, may avail us unto salvation. Thro'.

COMM. *Luke* xii.—This is the faithful and prudent servant, whom the Lord placed over his family, to give them their measure of wheat in due season.

P. COMM. *Protegat.*—May the receiving of this sacrament, and the intercession of blessed N. the Abbot, protect us, O Lord; that we may both copy after the virtues of his life, and experience the help of his intercession. Thro'.

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MASS XVI. Loquebar, *of a* Virgin *and* Martyr.

WHATEVER objections human policy may urge against the state of virginity, it is nevertheless perfectly agreeable to the christian system. An incarnate God recommends it by word and example:—St. Paul bestows the greatest encomiums on it; and in every age, those who preserved their virginity were always esteemed the noblest portion of the flock of Christ. On the festivals therefore of these illustrious spouses of the Son of God, let us beseech him to grant the grace of perseverance to all such as by vow have voluntarily consecrated themselves to his service in that perfect state, as well as for that *purity* of soul, which is *essentially* necessary for *every one*, since without it, no one can see God.

INTROIT. *Ps.* cxviii.

I SPOKE of thy testimonies before kings, and I was not ashamed: I meditated also on thy commandments, which I loved exceedingly.

Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. *V.* Glory.

LOQUEBAR de testimoniis tuis in conspectu regum, et non confundebar: et meditabar in mandatis tuis quæ dilexi nimis.

Ps. Beati immaculati in via, qui ambulant in lege Domini.

V. Gloria.

COLLECT. *Deus, qui.*—O God, who amongst other miracles of thy power, has bestowed the crown of martyrdom even on the weaker sex: mercifully grant that we, who solemnize the festival of blessed N. thy Virgin and Martyr, may, by following her example, come to thee. Thro'.

LESSON. *Eccles.* li. 1. 8.—I will give glory to thee, O Lord, my king, and I will praise thee, O God, my Saviour. I will give glory to thy name for thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of

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them that forge lies, and in the sight of them that stood by, thou hast been my helper. And thou hast delivered me, according to the multitude of the mercy of thy name, from the roaring *lions*, that were ready to devour me. Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about; from the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt. From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue: my soul shall praise the Lord even to death, because thou succourest those that trust in thee, and deliverest them from the hands of the Gentiles, O Lord our God.

GRAD. *Ps.* xliv.—Thou hast loved justice and hated iniquity. *V.* Therefore, God, thy God hath anointed thee with the oil of gladness. *Alleluia, Alleluia.* V. *Adducentur Regi Virgines post eam: proximæ ejus afferentur tibi in lætitia.* Alleluia. *V.* After her shall virgins be brought to the king: her neighbours shall be brought to thee with joy. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said*

TRACT. *Ps.* xliv.—*Veni sponsa Christi, accipe coronam quam tibi Dominus præparavit in æternum: pro cujus amore sanguinem tuum fudisti.* Come, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever: for whose love thou didst shed thy blood. *V.* Thou hast loved justice, and hated iniquity: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows. *V.* With thy comeliness and thy beauty set out, proceed prosperously and reign.

GOSPEL. *Matt.* xxv. 1. 13.——*At that time: Jesus spoke to his disciples this parable:* The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five

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wise. But the five foolish, having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord open to us. But he answered, saying: Amen, I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

OFFERT. *Ps.* xliv.—Virgins shall be brought in her retinue to the king: her relations shall be presented to thee with joy and gladness: they shall be introduced into the temple to the Lord the King.

SECRET.—Receive, O Lord, the offerings we bring on the solemnity of blessed N. thy Virgin and Martyr by whose intercession we hope to be delivered. Thro'.

COMM. *Ps.* cxviii.—Let the proud be ashamed, because they have done unjustly towards me, but I will be employed in thy commandments, in thy justifications that I may not be confounded.

P. COMM. *Auxilientur.*—May the mysteries we have received, O Lord, be a help to us, and, by the intercession of blessed N. thy Virgin and Martyr, cause us to enjoy her continual protection. Thro'.

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MASS XVII. Me expectaverunt, *of the same.*

INTROIT. *Ps.* cxviii.

THE wicked have waited for me to destroy me: but I have understood thy testimonies, O Lord. I have seen an end of all perfection: thy commandment is exceedingly broad.

Ps. Blessed are the undefiled in the way, who walk in the law of the Lord. *V.* Glory.

ME expectaverunt peccatores, ut perderent me: testimonia tua Domine, intellexi. Omnis consummationis vidi finem: latum mandatum tuum nimis.

Ps. Beati immaculati in via, qui ambulant in leg Domine.

V. Gloria.

COLLECT. *Indulgentiam.*—Let blessed N. thy Virgin and Martyr, O Lord, sue for our pardon: who by the purity of her life, and profession of thy virtue, was always pleasing to thee. Thro'.

LESSON. *Eccles.* li. 13. 17.—O Lord, my God, thou hast exalted my dwelling place upon the earth, and I have prayed for death to pass away. I called upon the Lord the father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud, without help. I will praise thy name continually and will praise it with thanksgiving; and my prayer was heard. And thou hast saved me from destruction, and hast delivered me from the evil time. Therefore I will give thanks and praise to thee, O Lord our God.

GRAD. *Ps.* xlv.—God will assist her with his favourable countenance: God is in the midst of her, she shall not be moved. The stream of the river maketh the city of God joyful: the Most High hath sanctified his own tabernacle. *Alleluia.* V. *Hæc est Virgo sapiens, et una de numero prudentium.* Alleluia. *V.* This is a wise Virgin, and one of the number of the prudent. *Alleluia*

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After Septuag. *instead of* Alleluia *and* V. *is said* TRACT, *Veni, p.* 494.

GOSPEL. *Matt.* xiii. *as in p.* 501.

OFFERT. *Ps.* xliv.—Grace is spread on thy lips, therefore hath God blessed thee for ever.

SECRET.—Mercifully receive, O Lord, the offerings consecrated to thee, and by the merits of blessed N. thy Virgin and Martyr, grant they may be to us a continual support. Thro'.

COMM. *Ps.* cxviii.—I have done judgment and justice, O Lord, let not the proud calumniate me: I have walked upright in the ways of thy commandments: I have hated all evil ways.

P. COMM. *Divini muneris.*—Being plentifully fed with thy divine gifts, we beseech, thee, O Lord our God, that by partaking of them through the intercession of blessed N. thy Virgin and Martyr, we may obtain eternal life. Thro'.

MASS XVIII. * Loquebar, *of many* VV. *and* MM. *All as in* Mass, XVI. *p.* 493, *except*

COLLECT. *Da nobis.*—Grant, we beseech thee, O Lord our God, that with a constant devotion, we may celebrate the victories of thy holy Virgins and Martyrs N. and N. that though we cannot solemnize them as we ought, we may seek their prayers with all due humility. Thro'.

EPISTLE. 1 *Cor.* vii. *as in p.* 500.

SECRET.—Look down, we beseech thee, O Lord, on the offerings laid on thy altar, on this feast of thy holy Virgins and Martyrs N. and N. that as thou hast bestowed glory on them so by the sacred mysteries, thou mayest grant us pardon. Thro'.

P. COMM. *Præsta nobis.*—Grant, we beseech thee, O Lord, by the intercession of thy Virgins and Martyrs, to receive with a pure mind what we receive with our mouths. Thro'.

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MASS XIX. Dilexisti, *of a* Virgin *only.*

INTROIT. *Is.* lxiv.

THOU hast loved justice and hated iniquity: therefore, God, thy God hath anointed thee with the oil of gladness, above thy fellows.

Ps. My heart hath uttered a good word: I speak my works to the King. *V.* Glory.

DILEXISTI justitiam et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis.

Ps. Eructavit cor meum verbum bonum; dico ego opera mea Regi. *V.* Gloria.

COLLECT. *Exaudi.*—Give ear to us, O God our Saviour, that as we celebrate with joy the solemnity of blessed N. thy Virgin, so we may improve in the affection of piety. Thro'.

EPISTLE. 2 *Cor.* x. 15. xi. 1. 2.——*Brethren:* Let him that glorieth, glory in the Lord: for not he that commendeth himself, is approved; but he whom God commendeth. (Chap. xi.) Would to God you could bear with some little of my folly: but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

GRAD. *Ps.* xliv.—With thy comeliness and thy beauty set out proceed prosperously and reign. *V.* Because of truth and meekness, and justice, and thy right hand shall conduct thee wonderfully. *Alleluia, Alleluia.* V *Adducentur Regi Virgines post eam: proximæ ejus afferentur tibi in lætitia.* Alleluia. *V.* After her virgins shall be brought to the King: her neighbours shall be brought to thee with joy. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said*

TRACT. *Ps.* xliv.—*Audi, filia, et vide, et in*

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clina aurem tuam : quia concupivit Rex speciem tuam. Hearken, O daughter, and see, and incline thy ear for the King is taken with thy beauty. *V.* All the rich among the people shall entreat thy countenance: the daughters of kings shall honour thee. *V.* Virgins shall be brought in her retinue to the King; her relations shall be presented to thee. *V.* They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

GOSPEL. *Matt.* xxv. *as in p.* 494.

OFFERT. *Ps.* xliv.—The daughters of kings have delighted thee in thy glory. The queen stood on thy right hand in gilded clothing, surrounded with variety.

SECRET.—May the offerings, O Lord, of thy devout people, be acceptable to thee in honour of thy saints: by whose merits they have experienced help in their afflictions. Thro'.

COMM. *Matt.* xxv.—The five wise virgins took oil in their vessels with their lamps: and at midnight there was a cry made: Behold! the bridegroom cometh: go ye out and meet Christ the Lord.

P. COMM. *Satiasti.*—Thou hast fed, O Lord, thy family with these sacred oblations: ever therefore comfort us with her intercession, whose feast we celebrate. Thro'.

MASS XX. Vultum tuum, *of the same.*

INTROIT. *Ps.* xliv.

ALL the rich among the people shall entreat thy countenance: after her shall virgins be brought to the king: her neighbours shall be brought to thee in joy and gladness.

VULTUM tuum deprecabuntur omnes divites plebis: adducentur Regi virgines post eam: proximæ ejus afferentur tibi in lætitia et exultatione.

Ps. My heart hath ut-

Ps. Eructavit cor meun

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tered a good word: I speak my works to the King. *V.* Glory.

verbum bonum: dico ego opera mea Regi. *V.* Gloria.

COLLECT. *Exaudi.*—Give ear to us, O God our Saviour, that as we celebrate with joy the solemnity of blessed N. thy Virgin, so we may improve in the affection of piety Thro'.

EPISTLE. 1 *Cor.* vii 25. 34.—*Brethren:* Concerning virgins I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren: the time is short: it remaineth, that they also who have wives, be as if they had none; and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife; and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord that she may be holy both in body and spirit, in Christ Jesus our Lord.

GRAD. *Ps.* xliv.—The King shall greatly desire thy beauty: for he is the Lord thy God. *V.* Hearken, O daughter, see, and incline thy ear. *Allel. Allel.* V. *Hæc est virgo sapiens, et una de numero prudentium.* Alleluia. *V.* This is a wise virgin, and one of the number of the prudent. *Alleluia.*

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After Septuag. *instead of* Alleluia *and* V. *is said* TRACT, *Audi filia*, p. 498.

GOSPEL. *Matt.* xiii. 44. 52.—*At that time: Jesus spake to his disciples this parable:* The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes. Which, when it was filled they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just. And shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man who is a householder who bringeth forth out of his treasure new things and old.

OFFERT. *Ps.* xliv.—After her shall virgins be brought to the King: her neighbours shall be brought to thee with gladness and rejoicing: they shall be brought into the temple of the Lord the King.

SECRET.—May the offerings, O Lord, of thy devout people be acceptable to thee in honour of thy saints; by whose merits they have experienced help in their afflictions. Thro'.

COMM. *Matt.* xiii.—The kingdom of heaven is like a merchant seeking good pearls: who when he had found one pearl of great price, he went his way and sold all that he had and bought it.

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P. COMM. *Satiasti.* — Thou hast fed, O Lord, thy family with these sacred oblations: ever, therefore, comfort us with her intercession, whose feast we celebrate. Thro'.

MASS XXI. Cognovi, *of* HOLY WOMEN.

THE Church has decreed honours, not only to those who have sanctified the married state by the exercise of the virtues of a profound humility, unwearied patience, and purity of heart, but also to others, who after an irregular course of life, became so highly inflamed with the love of God, as to be rendered almost equal to virgins. Let us then beg of Him, through the intercession of these Saints, that he would grant us the grace of a sincere compunction for our past transgressions, accompanied by such an ardent charity as covereth a multitude of sins.

INTROIT. *Ps* cxviii.

I KNEW, O Lord, that thy judgments are equity: and in thy truth thou hast humbled me: Pierce thou my flesh with thy fear: for I am afraid of thy judgments.

COGNOVI Domine quia æquitas judicia tua; et in veritate tua humiliasti me: Confige timore tuo carnes meas: a mandatis tuis timui.

Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. *V.* Glory.

Ps. Beati immaculati in via: qui ambulant in lege Domini. *V.* Gloria.

COLLECT. *Exaudi.* — Give ear to us, O God our Saviour, that as we celebrate with joy the solemnity of blessed N. so we may improve in the affection of true piety. Thro'.

LESSON. *Prov.* xxxi. 10.—Who shall find a valiant woman? the price of her is *as of things brought* from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils She will render

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him good and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like the merchant's ship, she bringeth her bread from afar. And she hath risen in the night, and given prey to her household, and victuals to her maidens. She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good: her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow, for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry; fine linen and purple is her covering. Her husband is honourable in the gates, where he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chananite. Strength and beauty are her clothing, and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed: her husband, and he praised her. Many daughters hath gathered together riches: thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her works praise her in the gates.

GRAD. *Ps.* xliv.—Grace is poured abroad on thy lips, therefore hath God blessed thee for ever. Because of truth, and meekness, and justice; and thy right hand shall conduct thee wonderfully. *Alleluia, Alleluia.* V. *Specie tua et pulchritudine tua, intende,*

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prospere procede; et regna. Alleluia. *V.* In thy comeliness and beauty go on, proceed prosperously and reign. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said* TRACT, *Veni*, p. 494.

GOSPEL. *Matt.* xiii. *as in* p. 501

OFFERT. *Ps.* xliv.—Grace is poured abroad on thy lips, therefore hath God blessed thee for ever and ever.

SECRET.—May the offerings, O Lord, of thy devout people, be acceptable to thee in honour of thy saints: by whose merits they have experienced help in their afflictions. Thro'.

COMM. *Ps.* xliv.—Thou hast loved justice, and hated iniquity; therefore, God, thy God hath anointed thee with the oil of gladness above thy fellows.

P. COMM. *Satiasti.*—Thou hast fed, O Lord, thy family with these sacred oblations: ever therefore comfort us with her intercession whose feast we celebrate. Thro'.

ANNIVERSARY MASS *of the* DEDICATION *of a* CHURCH.

INTROIT. *Gen.* xxviii.

THIS place is awful! it is the house of God, the gate of heaven: and it shall be called the palace of God.

TERRIBILIS est locus iste! hic Domus Dei est, et porta cœli: et vocabitur aula Dei.

Ps. How lovely are thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord. *V.* Glory.

Ps. Quam dilecta tabernacula tua, Domine virtutum! Concupiscit et deficit anima mea in atria Domini. *V.* Gloria.

COLLECT. *Deus, qui nobis.* — O God, who renewest every year the day of the consecration of this

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thy holy temple, and bringest us always in health to the celebrating these sacred mysteries: hear the prayers of thy people, and grant that whosoever shall come hither to ask any blessing of thee, may rejoice in obtaining all his requests. Thro'.

LESSON. *Rev.* xxi. 2. 5.——*In those days:* I John saw the holy city, the new Jerusalem coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and God himself with them shall be their God. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne said: Behold I make all things new.

GRAD.—This place was made by God, a mystery above all value: it is without reproof. *V.* O God, on whom choirs of angels attend, hear the prayers of thy servants. *Alleluia, Alleluia.* V. *Adorabo ad templum sanctum tuum: et confitebor nomini tuo.* Alleluia. *V.* I will adore thee in thy holy temple, and I will praise thy name. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said*

TRACT. *Qui confidunt*, p. 189.

GOSPEL. *Luke* xix. 1. 10.——*At that time: Jesus entering in, he walked through Jericho.* And behold there was a man named Zacheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus, who he was, and he could not for the crowd, because he was low of stature. And running before he climbed up into a sycamore tree that he might see him: for he was to pass that way. And when Jesus was come to the place, looking up he saw him, and said to him: Zacheus make

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haste and come down: for this day I must abide in thy house. And he made haste and came down, and received him with joy. And when all saw it, they murmured, saying, that he was gone to be a guest with a man that was a sinner. But Zacheus standing said to the Lord: Behold, Lord, the half of my goods I give to the poor: and if I have wronged any man of any thing, I restore him four-fold. Jesus said to him: This day is salvation come to this house; because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. CREDO.

OFFERT. 1 *Chron.* xxix.—Lord God, in the simplicity of my heart have I joyfully offered all these things: and I have seen with great joy thy people, which are here present. O God of Israel, preserve *them* for ever *in* this disposition. *Alleluia.*

SECRET.—Grant, we beseech thee, O Lord, our petition, that whilst we offer thee these our vows, we may, by thy help, obtain an eternal reward. Thro'.

COMM. *Matt.* xxi.—My house shall be called the house of prayer, saith the Lord: in it whosoever asketh receiveth; and he who seeketh, findeth; and the *door* shall be opened to him that knocketh.

P. COMM. *Deus, qui de vivis.*—O God, who, out of living and choice stones, preparest to thy majesty an eternal abode, help thy people at their prayers; that as thy Church is corporally enlarged, so it may be spiritually increased. Thro'.

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VOTIVE MASSES *of the* B. V. MARY.

From CANDLEMAS *to* ADVENT.

INTROIT

HAIL, Holy Mother, who didst bring forth the King who reigns over heaven and earth forevermore.

Ps. My heart hath uttered good tidings: I address my works to the King. *V.* Glory.

SALVE, Sancta Parens, enixa puerpera Regem, qui cœlum terramque regit in sæcula sæculorum.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi.

V. Gloria.

COLLECT. *Concede nos.*—Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind, and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from all temporal afflictions, and come to those joys that are eternal. Thro'.

LESSON. *Eccles.* xxiv. 14. 16.—From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place have I ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

GRAD.—Thou art blessed, and worthy of our respects, O Mary, the Virgin, who, without prejudice to thy virginity, didst become the mother of the Saviour. *V.* O Virgin-mother of God! he whom the whole world cannot contain, became man, and was shut up in thy womb. *Allel. Allel.* V. *Virga Jesse floruit: virgo Deum et hominem genuit: pacem*

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Deus reddidit, in se reconcilians, ima, summis. Alleluia. *V.* A sucker of Jesse hath budded: a Virgin hath brought forth him, who is God and man: God hath restored peace by reconciling in his person the highest things with the lowest. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said* TRACT, *Gaude*, p. 510.

GOSPEL. *Luke* ix. 27. 28.——*At that time: Whilst Jesus spoke to the multitude:* A certain woman from the crowd lifting up her voice said to him: Blessed is the womb that bore thee, and the paps that gave thee suck: but he said; Yea, rather blessed are they who hear the word of God and keep it.

From EASTER *to* PENTECOST.

GOSPEL. *John* xix. 25. 27.——*At that time:* There stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother and the disciple standing, whom he loved, he said to his mother: Woman, behold thy son. After that, he saith to his disciple: Behold thy mother. And from that hour the disciple took her to his own.

OFFERT. *From* CANDLEMAS *to* EASTER.

Thou art truly happy, O sacred Virgin Mary, and most worthy of praise: for out of thee arose the Sun of righteousness, Christ our God.

OFFERT. *From* EASTER *to* PENTECOST.

Blessed art thou, O Virgin Mary, who didst bear the Creator of all things: thou didst bring forth him, who made thee, and remainest a Virgin for ever. *Alleluia.*

OFFERT. *From* PENTECOST *to* ADVENT.

Hail Mary, full of grace; the Lord is with thee; blessed art thou amongst women: and blessed is the fruit of thy womb.

SECRET.—May, O Lord, by thy own mercy, and the intercession of blessed Mary, ever a Virgin, this

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oblation procure us peace and happiness both in this life, and in that which is to come. Thro'.

COMM.—Blessed is the womb of Mary, the Virgin which bore the Son of the eternal Father.

P. COMM. *Sumptis.*—Having received, O Lord, what is to advance our salvation; grant we may always be protected by the patronage of blessed Mary, ever a Virgin, in whose honour we have offered this sacrifice to thy Majesty. Thro'.

☞ *When a* Votive Mass *of the* B. V. *is said on* Saturday, *the* II. COLLECT, &c. *are as follows. The* III. *either* Ecclesiæ, *or* Deus omnium, *p.* 50.

II. COLLECT. *Deus qui corda.*—O God, who by the light of the Holy Ghost, has instructed the hearts of the faithful: grant, that by the direction of the same Holy Spirit, we may relish what is right, and always enjoy his consolation. Thro'.

II. SECRET.—Sanctify, O Lord, the offerings we have made; and cleanse our hearts by the fire of the Holy Ghost. Thro'.

II. P. COMM. *Sancti Spiritus.*—May the pouring forth of thy Holy Spirit. O Lord, cleanse our hearts, and make them faithful by his inward dew falling on them. Thro'.

From ADVENT *to* CHRISTMAS.

Introit, Offertory, *and* Communion, *as on the* IV. Sunday *of* Advent, *p.* 68. Collect, Secret, *and* P. Comm. *are the* II. Collect, &c. *on the* first Sunday, *p* 50, &c. Lesson *and* Gospel *as on the* Annunciation, *the* 25th of March.

GRAD. *Ps.* xxiii.——Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of glory shall enter in. *V.* Who shall ascend into the mountain of the Lord: or who shall stand in his holy place? He whose hands are innocent, and whose heart is clean. *Alleluia, Alleluia.*

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V. Hail Mary full of grace, the Lord is with thee blessed art thou amongst women. *Alleluia.*

From CHRISTMAS *to* CANDLEMAS.

INTROIT. Vultum tuum, *p.* 499.

Collect, Secret, *and* P. Comm. *as on the* CIRCUMCISION, *pp*, 88, 89. Epistle, *Titus* iii, *and* Gospel *Luke* ii. *as in p.* 75.

GRAD. *Ps.* xliv.—Thou art beautiful above the sons of men: grace is poured abroad on thy lips. *V.* My heart hath uttered a good word: I speak my works to the King: my tongue is the pen of a scrivener that writeth swiftly. *Alleluia, Alleluia. V.* After child-birth thou remainedst still a pure Virgin: O Mother of God intercede for us. *Alleluia. After* Septuag. *instead of* Alleluia *and* V. *is said*

TRACT, *Gaude, Maria, Virgo, cunctas hæreses sola interemisti.*. Rejoice, O Virgin Mary, thou alone hast destroyed all heresies. *V.* Who didst believe the words of Gabriel the archangel. *V.* Whilst a Virgin, thou didst bring forth him that was God and man; and after child-birth didst remain a pure Virgin. *V.* O Mother of God, intercede for us.

OFFERT.—Thou art truly happy, *as p.* 508.

COMM.—Blessed is the womb of Mary the Virgin, which bore the Son of the eternal Father.

MASS *for the* DEAD.

On the Day of Decease *or* Burial.

INTROIT.

GRANT them eternal rest, O Lord; and let perpetual light shine on them.

Ps. A hymn becometh thee O God, in Sion; and

REQUIEM æternam dona eis, Domine; et lux perpetua luceat eis.

Ps. Te decet hymnus, Deus, in Sion: et tibi reddetur votum in Jeru-

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a vow shall be paid to thee in Jerusalem. O hear my prayer: all flesh shall come to thee.

salem. Exaudi orationem meam: ad te omnis caro veniet.

Grant them, &c. *to Ps.* Requiem, &c. *usq. ad Ps.*

COLLECT. *Deus, cui.*—O God, whose property it is always to have mercy and to spare, we humbly present our prayers to thee in behalf of the soul of thy servant N. which thou hast this day called out of the world: beseeching thee not to deliver it into the hands of the enemy, nor to forget it for ever; but command it to be received by the holy angels, and to be carried into paradise; that as it believed and hoped in thee, it may be delivered from the pains of hell, and inherit everlasting life.

EPISTLE. 1 *Thes.* iv. 12. 17.—*Brethren:* We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven with commandment: and with the voice of an archangel, and with the trumpet of God: and the dead who are in Christ, shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

GRAD. *Requiem æternam dona eis, Domine et lux perpetua luceat eis.* V. *Ps.* cxi. *In memoria æterna erit justus: ab auditione mala non timebit.* Grant them eternal rest, O Lord, and let perpetual light shine on them. *V.* The just shall be in ever-

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lasting remembrance: he shall not fear the evi hearing

TRACT. *Absolve, Domine, animas omnium fidelium defunctorum ab omni vinculo dilectorum.* V. *E gratia tua illis succurente, mereantur evadere judicium ultionis.* V. *Et lucis æternæ beatitudine perfrui* ---Release, O Lord, the souls of all the faithful departed from the bonds of their sins. *V.* And by the assistance of thy grace may they escape the sentence of condemnation. *V.* And enjoy the bliss of eternal light.

The SEQUENCE *or* PROSE.

THE day of wrath, that dreadful day	DIES iræ, dies illa
Shall the whole world in ashes lay,	Solvet sæclum in favilla
As David and the Sybils say.	Teste David cum Sybilla.
What horror will invade the mind,	Quantus tremor est futurus,
When the strict Judge, who would be kind,	Quando Judex est venturus,
Shall have few venial faults to find!	Cuncta stricte discussurus!
The last loud trumpet's wond'rous sound	Tuba mirum spargens sonum
Must thro' the rending tombs rebound,	Per sepulchra regionum,
And wake the nations under ground.	Coget omnes ante thronum.
Nature and death shall with surprise	Mors stupebit, et natura,
Behold the pale offender rise!	Cum resurget creatura,
And view the Judge with conscious eyes.	Judicanti responsura.

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Then shall with universal dread — Liber scriptus proferetur,
The sacred mystic book be read, — In quo totum continetur,
To try the living and the dead. — Unde mundus judicetur.
The Judge ascends his awful throne, — Judex ergo cum sedebit.
He makes each secret sin be known, — Quidquid latet, apparebit:
And all with shame confess their own. — Nil inultum remanebit.
O then! what int'rest shall I make, — Quid sum miser, tunc dicturus,
To save my last important stake, — Quem patronum rogaturus,
When the most just have cause to quake? — Cum vix justus sit securus?
Thou mighty formidable King! — Rex tremendæ majestatis!
Thou mercy's unexhausted spring! — Qui salvandos salvas gratis,
Some comfortable pity bring. — Salva me fons pietatis.
Forget not what my ransom cost, — Recordare Jesu pie,
Nor let my dear-bought soul be lost, — Quod sum causa tuæ viæ,
In storms of guilty terror tost. — Ne me perdas illa die.
Thou, who for me didst feel such pain, — Quærens me, sedisti lassus:
Whose precious blood the cross did stain: — Redemisti, crucem passus:
Let not those agonies be vain. — Tantus labor non sit cassus.
Thou, whom avenging pow'rs obey, — Juste Judex ultionis,
Cancel my debt (too great to pay) — Donum fac remissionis

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Before the sad accounting day.
Ante diem rationis

Surrounded with amazing fears;
Ingemisco tanquam reus:

Whose load my soul with anguish bears;
Culpa rubet vultus meus:

I sigh I weep: accept my tears.
Supplicanti parce, Deus.

Thou, who wast mov'd with Mary's grief,
Qui Mariam absolvisti,

And by absolving of the thief,
Et latronem exaudisti,

Hast given me hope, now give relief.
Mihi quoque spem dedisti.

Reject not my unworthy prayer,
Preces meæ non sunt digne:

Preserve me from the dangerous snare,
Sed tu bonus fac benigne,

Which death and gaping hell prepare.
Ne perenni cremer igne.

Give my exalted soul a place
Inter oves locum præsta,

Among the chosen right-hand race,
Et ab hædis me sequestra,

The sons of God, and heirs of grace.
Statuens in parte dextra.

From that insatiate abyss,
Confutatis maledictis.

Where flames devour, and serpents hiss,
Flammis acribus addictis.

Promote me to thy seat of bliss.
Voca me cum benedictis.

Prostrate, my contrite heart I rend,
Ora supplex et acclinis,

My God, my Father, and my friend!
Cor contritum quasi cinis,

Do not forsake me in my end.
Gere curam mei finis.

Well may they curse their second birth,
Lacrymosa dies illa!

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Who rise to a surviving death.
Thou great Creator of mankind,
Let guilty man compassion find. Amen.

Qua resurget ex favilla
Judicandus homo reus.
Huic ergo parce Deus:
Pie Jesu Domine, dona eis requiem. Amen.

GOSPEL. *John* xi. 21. 28.——*At that time:* Martha said to Jesus: Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life; he that believeth in me, although he be dead, shall live. And every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

OFFERTORY.

Lord Jesus Christ, King of Glory, deliver the souls of all the faithful departed from the flames of hell, and from the deep pit. Deliver them from the lion's mouth, lest hell swallow them, lest they fall into darkness: and let the standard bearer, St. Michael, bring them into the holy light: * Which thou promisedst of old to Abraham and his posterity. *V.* We offer thee, O Lord, a sacrifice of praise and prayers:

Domine Jesu Christe, Rex gloriæ libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu: libera eos de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum; sed signifer sanctus Michael, repræsentet eas in lucem sanctam: * Quam olim Abrahæ promisisti, et semini ejus. *V.* Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum ho-

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accept them in behalf of the souls we commemorate this day: and let them pass from death to life. * Which, &c. *to V.*

die memoriam facimus: fac eas, Domine, de morte, transire ad vitam. * Quam olim, &c. *usq. ad V.*

SECRET.—Have mercy, O Lord, we beseech thee, on the soul of thy servant, N. for which we offer this victim of praise, humbly beseeching thy majesty that by this propitiatory sacrifice he (or she) may arrive at eternal rest. Thro'.

COMMUNION.

Let eternal light shine on them, O Lord, with thy saints for ever: for thou art merciful. *V.* Grant them, O Lord, eternal rest: and let perpetual light shine on them. * With *to V.*

Lux æterna luceat eis, Domine, * cum sanctis tuis in æternum: quia pius es. *V.* Requiem æternam dona eis, Domine: et lux perpetua luceat eis. * Cum sanctis, &c. *usq. ad V.*

P. COMM. *Præsta.*—Grant, we beseech thee, O Almighty God, that the soul of thy servant, which this day hath departed this life, being purified and freed from sin by this sacrifice, may obtain both forgiveness and eternal rest. Thro'.

On the 3d, 7th, *or* 30th *day after decease, the whole of the foregoing* Mass *is said, except*

COLLECT. *Quæsumus.*—Admit, we beseech thee, O Lord, the soul of thy servant N. (the third, seventh, *or* thirtieth day) of whose decease we commemorate, into the fellowship of thy saints, and refresh it with the perpetual dew of thy mercy. Thro'.

SECRET.—Mercifully look down, O Lord, we beseech thee, on the offerings we make for the soul of thy servant N. that being purified by these heavenly mysteries, it may find rest in thy mercy Thro'.

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P. COMM. *Suscipe.*—Receive, O Lord, our prayers in behalf of the soul of thy servant N. that if any stains of the corruptions of this world still stick to it, they may be washed away by thy forgiving mercy. Thro'.

ANNIVERSARY MASS *for the* DEAD.

All as on the day of decease or burial, p. 510, *except*

COLLECT. *Deus indulgentiarium.*—O God, the Lord of mercy, give to the soul [*souls*] of thy servant [*servants*] whose anniversary we commemorate, a place of comfort, a happy rest, and the light of glory. Thro'.

LESSON. 2 *Mach.* xii. 43. 46.—*In those days:* Judas the valiant commander making a gathering, he sent twelve thousand drachmas of silver to Jerusalem, for sacrifice to be offered for the sins of the dead; thinking well and religiously concerning the resurrection. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.

GOSPEL. *John* vi. 37. 49.——*At that time: Jesus said to the multitude of the Jews:* All that the Father giveth me, shall come to me: and him that cometh to me, I will not cast out. Because I came down from heaven, not to do my own will, but the will of him that sent me. Now this is the will of the Father that sent me: that of all that he hath given me, I should lose nothing, but should raise it up again in the last day. And this is the will of my Father who sent me; that every one who seeth the Son, and believeth in him, may have life everlasting, and I will raise him up in the last day.

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SECRET.—Favourably hear, O Lord, our humble prayers in behalf of the soul [*souls*] of thy servant [*servants*] the anniversary of whose death is this day, for whom we offer up this sacrifice of praise: that thou mayest vouchsafe to admit it [*them*] to the fellowship of thy saints.

P. COMM. *Præsta.*—Grant, we beseech thee, O Lord, that the soul [*souls*] of thy servant [*servants*] the anniversary of whose death we commemorate, being purified by this sacrifice, may obtain both pardon and eternal rest. Thro'.

The COMMON MASS *for the* DEAD.

All as on the day of Decease, *or* Burial, *except*

COLLECT. *Deus, qui, for* Bishops *or* Priests.

O GOD, by whose favour thy servants were raised to the dignity of Bishops [*or* Priests] and thus honoured with the Apostolic functions: grant, we beseech thee, that they may be admitted to the eternal fellowship of thy apostles in heaven. Thro'.

For Brethren, Friends, *and* Benefactors.

Deus Veniæ.—O God, the author of mercy, and lover of the salvation of mankind; we address thy clemency in behalf of our brethren, relations and benefactors, who are departed this life, that by the intercession of blessed Mary, ever a Virgin, and of all thy saints, thou wouldst receive them into the enjoyment of eternal happiness. Thro'.

For all the Faithful *departed.*

Fidelium.—O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest.

LESSON. *Rev.* xiv. 13.—*In those days:* I heard a voice from heaven, saying to me: Blessed are the dead who die in the Lord. From henceforth now,

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saith the Spirit that they may rest from their labours: for their works follow them.

GOSPEL. *John* vi. 51. 55.—*At that time: Jesus said to the multitude of the Jews:* I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat: Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day.

SECRET, *for* Bishops *or* Priests.

Accept, O Lord, we beseech thee, the sacrifice we offer for the souls of thy servants, Bishops [*or* Priests] that those whom in this life thou didst honour with the episcopal [*or* priestly] dignity, thou mayest join to the fellowship of thy saints in the kingdom of heaven. Thro'.

For Brethren, Friends *and* Benefactors.

O God, whose mercy is infinite, graciously hear the prayers which we thy humble servants offer thee: and grant to the souls of our Brethren, Friends, and Benefactors, on whom thou didst bestow the grace to confess thy name, the pardon of all their sins by these mysteries of our salvation. Thro'.

For all the Faithful *departed.*

Look down favourably, we beseech thee, O Lord, on the sacrifice we offer for the souls of thy servants; that as thou wast pleased to bestow on them the merit of Christian faith, thou wouldst also grant them the reward thereof. Thro'.

P. COMM. *Prosit. For* Bishops, *&c.*

Grant, we beseech thee, O Lord, by thy merciful

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clemency which we have implored on behalf of the souls of thy servants, Bishops [*or* Priests] that by thy mercy they may eternally enjoy thy presence, in whom they have hoped and believed. Thro'.

For Brethren, Friends, *and* Benefactors. *Præsta.*—Grant, we beseech thee, O Almighty and merciful God, that the souls of our Brethren, Friends, and Benefactors, for whom we have offered this sacrifice to thy Majesty, being, by virtue of these mysteries, purified from all sin, may, through thy mercy, receive the blessing of perpetual light. Thro'.

For All *the* Faithful *departed. Animabus.*—Grant, we beseech thee, O Lord, that our humble prayers in behalf of the souls of thy servants, both men and women, may be profitable to them: so that thou mayest deliver them from all their sins, and make them partakers of the redemption thou hast purchased for them. Who livest.

COLLECT, &c. *for a deceased* Father *or* Mother.

COLLECT. O God, who hast commanded us to honour our Father and Mother: mercifully shew pity to the souls [*or* soul] of my Father [*or*] my Mother, and forgive him [*or* her] their [*or* his *or* her] sins: and grant that I may see them [*or* him *or* her] in the joys of eternal life. Thro'.

SECRET.—Receive, O Lord, the sacrifice I offer for the souls [*or* soul] of my Father, [*or* of] my Mother: grant them [*or* him *or* her] eternal joys in the land of the living: and associate me with them [*or* him *or* her] in the bliss of thy saints. Thro'.

P. COMM.—May the participation of these heavenly mysteries, O Lord, I beseech thee, obtain rest and light for the souls [*or* soul] of my Father[*or* of] my Mother: and may thy grace crown me with them [*or* him *or* her] for ever. Thro'.

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THE PROPER OF SAINTS.

AS the primitive Christians were accustomed to meet every year on the *anniversary* of the *Martyrs* n the churches or chapels usually erected to their memory in the same place where the whole, or some sacred remains of their bodies had been buried, and as their tombs served for an *altar*, so it has ever since been the custom to put the *relics* of some Saint *in*, or *beneath alter stones*. The MASS was not offered to the MARTYR, but to the GOD of MARTYRS, to whom *alone* sacrifice is due, to thank him as well for the strength and courage wherewith he had animated them, as for that state of bliss to which he has admitted them. Such was the origin of the festivals of the Saints.

XXIX. VIGIL OF ST. ANDREW.

When this Vigil *falls in* Advent, *the* II Collect *is of* Advent, *and the* III. of St. Saturninus. *When it falls on* Saturday, *the* II. *is* Concede, *p.* 507, *and the* III. *is* Eccl. *p.* 50, *or* Deus omnium, *ib. with their respective* Secrets *and P.* Comms.

The abovementioned Prayers *are also said on every* Vigil (*except those of* Christmas, Easter, *and* Whitsunday, *which have only one* Collect) *and within all* Octaves, *when the* Mass *of the* Octave *is said, if directions to the contrary are not given.*

INTROIT. *Matt.* iv.—The Lord saw near the sea of Galilee two brethren, Peter and Andrew, and he called them, saying: come ye after me, and I will make you fishers of men. *Ps.* xviii. The heavens shew forth the glory of God: and the firmament declareth the work of his hands. *V.* Glory.

COLLECT. *Quæsumus.*——We beseech thee, O Almighty God, that thy blessed apostle Andrew, whose festival we are preparing to celebrate, may implore thy assistance in our behalf, that being discharged from the guilt of our crimes, we may likewise be freed from all dangers. Thro'.

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COLLECT. *Deus, qui.—Of* St. SATURNINUS. —O God, by whose favour we celebrate the glory of blessed Saturninus, thy Martyr: grant that we may be assisted by his merits. 'Thro'.

LESSON, *as on the* Vigil of an Apostle, *p.* 460.

GRAD. *Ps.* cxxxviii.—To me, thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. *V.* I will number them, and they shall be multiplied above the sands.

GOSPEL. *John.* i. 35. 51.——*At that time John stood, and two of his disciples:* and beholding Jesus walking, he saith: Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following him, saith to them: What seek you? Who said to him: Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith to them: Come and see. They came, and saw where he abode, and they staid with him that day: now it was about the tenth hour. And Andrew the brother of Simon Peter was one of the two who had heard of John, and followed him. He findeth first his brother Simon, and saith to him: We have found the MESSIAS, which is, being interpreted, the CHRIST. And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon, the Son of Jona: thou shalt be called Cephas, which is interpreted, Peter. On the following day he would go forth into Galilee, and he findeth Philip. And Jesus saith to him: Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him: We have found him of whom Moses in the law, and the prophets did write, Jesus the son of Joseph of Nazareth. And Nathanael saith to him; Can any thing of good come from Nazareth? Philip saith to him: Come and see. Jesus saw Nathanael coming to him, and he saith to him: Behold an Israelite in-

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deed, in whom there is no guile. Nathaniel saith to him: Whence knowest thou me? Jesus answered and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathaniel answered him, and said: Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And he saith to him: Amen, amen I say to you, you shall see the heaven opened, and the Angels of God ascending and descending upon the Son of Man.

OFFERT. *Ps.* viii.—Thou hast crowned him with glory and honour: and hast set him over the works of thy hands, O Lord.

SECRET.—We offer thee, O Lord, the gifts to be consecrated, whereby we, celebrating the festival of blessed Andrew the Apostle, beseech thee, that our minds may also be purified. Thro'.

SECRET, *of* St. SATURNINUS.

Sanctify, O Lord, the offerings we have consecrated to thee, and being appeased thereby, mercifully look down upon us, by the intercession of blessed Saturninus, thy Martyr. Thro'.

COMM. *John* i.—Andrew saith to Simon his brother: We have found the Messiah, who is called the Christ: and he brought him to Jesus.

P. COMM. *Perceptis.*—Having received, O Lord, thy holy sacrament, we beseech thee that, by the intercession of blessed Andrew thy Apostle, what we perform in memory of his venerable passion, may be a remedy to us.

P. COMM. *Sanctificet, of* St. SATURNINUS.—May the receiving of this thy sacrament, O Lord, we beseech thee, sanctify us: and by the intercession of thy saints, make us acceptable to thee.

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XXX. St. ANDREW, ap.

INTROIT. *Ps.* cxxxviii.

TO me, thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. *Ps.* Lord, thou hast proved me and known me: thou hast known my sitting down and my rising up. *V.* Glory.

MIHI autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. *Ps.* Domine, probasti me et cognovisti me: tu cognovisti sessionem meam et resurrectionem meam. *V.* Gloria.

COLLECT. *Majestatem.*—We humbly beseech thy divine Majesty, O Lord, that as the blessed Apostle Andrew was a teacher and pastor of thy Church, so he may be with thee our perpetual intercessor. Thro'.

EPISTLE. *Rom.* x. 10. 18.——*Brethren:* With the heart we believe unto justice: but, with the mouth, confession is made unto salvation. For the scripture saith: *Whosoever believeth in him, shall not be confounded.* For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him. For *whosoever shall call upon the name of the Lord, shall be saved.* How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, unless they be sent? as it is written: *How beautiful are the feet of them that preach the gospel of peace, of them that bring good tidings of good things?* But all do not obey the gospel. For Isaias saith: *Lord, who hath believed our report?* Faith then cometh by hearing: and hearing by the word of Christ. But I say: have they not heard? Yes verily, *their sound hath gone forth into all the earth, and their words unto the ends of the whole world*

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GRAD. *Ps.* xliv.—Thou wilt set them rulers over all the earth, and they shall remember thy name, O Lord. *V.* In place of thy fathers thou hast children born to thee: therefore shall nations praise thee *Alleluia, Alleluia.* *V.* The Lord loved Andrew lik a sweet smelling odour *Allel.*

GOSPEL. *Matt.* iv. 18. 22.——*At that time:* Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And he saith to them: Come ye after me, and I will make you to be fishers of men. And they immediately leaving their nets, followed him. And going on from thence, he saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. And they forthwith left their nets and father, and followed him. CREDO.

OFFERT. *Ps.* cxxxviii.—To me, O God, thy friends are exceeding honourable: exceeding mighty in their power.

SECRET.—May the holy prayers of blessed Andrew the Apostle, we beseech thee, O Lord, render our sacrifice pleasing to thee; that what we solemnize in his honour, his merits may render acceptable. Thro'.

COMM. *Matt.* iv.—Come ye after me, and I will make you to be fishers of men: and they immediately leaving their nets, followed him.

P. COMM. *Sumpsimus.*—As the divine mysteries we have partaken of with joy on this festival of blessed Andrew, conduce to the glory of thy saints; so, O Lord, we beseech thee, let them obtain for us pardon. Thro'.

December II. St. BIBIANA, v. m.

All as in Mass XVII. *p.* 496, *except*

COLLECT. *Deus, omnium.*—O God, the be-

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stower of all good gifts, who in thy servant Bibiana joinedst the palm of martyrdom with the flower of virginity, grant, that through her intercession, our hearts may be united to thee by charity; and that being delivered from all dangers, we may obtain everlasting rewards. Thro'.

III. St. FRANCIS XAVIER, c.

INTROIT.—I spake of thy law in the presence of kings, and I was not ashamed: and meditated on thy commandments, which I loved exceedingly. *Ps.* Praise the Lord all ye nations: praise him all ye people: for his mercy is confirmed upon us, and the truth of the Lord remaineth for ever. *V.* Glory.

COLLECT. *Deus, qui Indiarum.*—O God, who, by the preaching and miracles of blessed Francis, didst bring into thy Church the people of the Indies: mercifully grant that we may imitate his virtues, whose glorious merits we venerate. Thro'.

EPISTLE. *Rom.* x. *p.* 524. Grad. Offert. *and* Comm. *as in* Mass XIII. *p.* 488. Secret *and* P. Comm. *as in* Mass XIV. *p.* 491.

GOSPEL. *Mark* xvi. 15. 18.——*At that time: Jesus said to his disciples:* Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.

IV. St. PETER CHRYSOLOGUS, c.

All as in Mass XII. *p.* 485, *except*

COLLECT. *Deus, qui.*—O God, who by thy divine providence didst ordain that blessed Peter should be foreshewn by heaven, and chosen as an exalted

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teacher to govern and instruct thy Church: grant, we beseech thee, that he who taught us the true way of life whilst here on earth, may now intercede for us in heaven. Thro'.

COLLECT, *in* commemoration *of* St. Barbara, *as* Deus qui *in* Mass XVI. *p.* 493.

VI. St. NICHOLAS, bp. c.

INTROIT, Statuit, *p.* 461.

COLLECT. *Deus, qui.*—O God, who by innumerable miracles hast honoured blessed Nicholas the Bishop: grant, we beseech thee, that by his merits and intercession we may be delivered from eternal flames. Thro'.

EPISTLE. *Heb.* xiii. 7. 17.—*Brethren:* Remember your prelates who have spoken the word of God to you: whose faith follow, considering the end of their conversation. Jesus Christ yesterday and to-day: and the same for ever. Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats: which have not profited those that walk in them. We have an altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the Holies by the high-priest for sin are burned without the camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. Let us go forth therefore to him without the camp, bearing his reproach. For we have not here a lasting city, but we seek one that is to come. By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name. And do not forget to do good and to impart; for by such sacrifices God's favour is obtained. Obey your prelates, and be subject to them. For they watch, as being to render an account of your souls.

GRAD. *to* Alleluia, *as in* Mass I. *p.* 461

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℣ The righteous man shall flourish like the palm-tree; he shall thrive like the cedar of Libanus. *Allel.*

GOSPEL. *Matt.* xxv. *as in* Mass X. *p.* 482.

OFFERT.—My truth and my mercy are with him: and in my name, his power shall be exalted.

SECRET.—Sanctify, we beseech thee, O Lord our God, those gifts which we offer thee on the festival of our holy Bishop Nicholas: that our lives may never swerve from truth, either in prosperity or adversity. Thro'.

* COMM.—Once have I sworn by my holy name: his posterity shall remain for ever, and his throne as the sun before me, and as the moon, perfect for ever, and as the faithful witness in heaven.

P. COMM.—May the sacrifice we have partaken of, O Lord, on the solemnity of thy holy Bishop Nicholas, continually protect us. Thro'.

VII. St. AMBROSE, b. c. *and* D.

All as in Mass XII. *p.* 485, *except*

GRAD. *Eccles.* xliv.—Behold a great prelate, who in his days pleased God. ℣. There was none found like him in keeping the law of the Most High. *Alleluia, Alleluia.* ℣. The Lord hath sworn, and will not repent it: Thou art a priest for ever according to the order of Melchisedech. *Alleluia.*

OFFERT.—My truth, &c. *as above.*

SECRET.—O almighty and eternal God, grant by the intercession of B. Ambrose, thy Confessor and Bishop, that the gifts we have offered to thy divine Majesty may procure for us eternal salvation. Thro'.

* COMM.—*As above*, Once have I sworn, &c.

P. COMM. *Sacramenta.*—Grant, we beseech thee, O Almighty God, that having received the sacrament of our salvation, we may be ever assisted by the prayers of blessed Ambrose, thy Confessor and Bishop, on whose festival we have offered this sacrifice to thy divine majesty. Thro'.

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VIII. CONCEPTION *of the* B. V. MARY.

[*By changing the word* Conception *into* Nativity, *and including a Commem. of* St. Adrian, m. *by the* Collect, &c. *Præsta, from* Mass V. *p.* 482, this *Mas. also serves for the* 8th September.]

INTROIT, Salve, *p.* 507.

COLLECT. *Famulis.*—Grant, O Lord, we beseech thee, to thy servants the gifts of thy heavenly grace: that as our redemption began in the delivery of the blessed Virgin, so in this solemnity of her Conception, [*Nativity*] we may have an increase of peace. Thro'.

LESSON. *Prov.* viii. 22. 25. — The Lord possessed me in the beginning of his ways, before he made any thing, from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: he had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was there: when with a certain law and compass he enclosed the depths: when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits: when he balanced the foundation of the earth. I was with him forming all things, and was delighted every day, playing before him at all times, playing in the world: and my delight is to be with the children of men. Now, therefore, ye children, hear me, blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts

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of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GRAD.—Thou art blessed, and worthy of our respects, O Mary the Virgin, who without prejudice to thy virginity, didst become the mother of the Saviour. *Alleluia, Alleluia. V.* Happy art thou, O holy Virgin Mary, and worthy of all praise; because from thee arose the Sun of Righteousness, Christ our God. *Alleluia.*

GOSPEL. *Matt.* i. 1. 16.——The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminidab. And Aminidab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon, of her who had been *the wife of* Urias. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Matham. And Matham begot Jacob. And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

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OFFERT.—Blessed art thou, O Mary the Virgin, who didst bear the Creator of all things. Thou broughtest forth him who made thee, and remainest a virgin for ever.

SECRET.—May the humanity of thy holy begotten Son, O Lord, succour us, that he, (who being born of a Virgin, diminished not, but consecrated her virginity) may free us, who celebrate the festival of her Conception [*Nativity*] from our sins: and render our oblation acceptable to thee. Who.

Comm. *and* P. Comm. *as is the* Votive Mass, *p.* 509.

XI. St. DAMASUS, p. c.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Exaudi.*—Give ear, O Lord, to our prayers, and by the intercession of blessed Damasus, thy Confessor and Bishop, mercifully grant us pardon and peace. Thro'.

GRADUAL *and* OFFERTORY, *as in* Mass X. *p.* 482. SECRET, *as in* Mass XX. *p.* 501.

COMM. *Matt.* xxv.—Lord, thou didst deliver to me five talents: behold I have gained other five over and above. Well done good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy Lord.

P. COMM. *Da quæsumus.*—Grant, we beseech thee O Lord, that thy faithful may always celebrate with joy the festivals of thy saints, and ever be protected by their prayers. Thro'.

XIII. St. LUCY, v. m.

Introit, Collect *and* Epistle *as in* Mass XIX. *p.* 498

GRAD.—Thou hast loved justice and hated iniquity. *V.* Therefore God, thy God, hath anointed thee with the oil of gladness. *Alleluia, Alleluia.*

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V. Grace is poured abroad in thy lips: therefore hath God blessed thee. *Alleluia.*

GOSPEL. Offertory, Secret, *and* P. Comm. *as in* Mass XX. *p.* 499.

COMM.—Princes have persecuted me without cause, and my heart hath trembled at thy words: but I will rejoice in thy commandments, like one who hath found rich spoils.

XXI. St. THOMAS, ap.

INTROIT, Mihi autem, *p.* 524.

COLLECT. *Da nobis.*—Grant, O Lord, we beseech thee, that we may rejoice on the solemnity of thy blessed Apostle Thomas; to the end that we may always have the assistance of his prayers, and zealously profess the faith he taught.

EPISTLE. *Ephes.* ii. 19. 22.—*Brethren:* You are no more strangers and foreigners: but you are fellow-citizens with the saints, and the domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building being framed together, groweth up into a holy temple in the Lord. In whom you also are built together into an habitation of God in the spirit.

GRAD.—Thy friends, O God, are made exceedingly honourable, exceedingly mighty is their power. I will number them; and they shall be multiplied above the sand. *Alleluia, Alleluia. V.* Rejoice in the Lord, O ye just: praise becometh the upright. *Alleluia.*

GOSPEL. *John* xx. *to* * *as on* Low Sund. *p.* 347.

OFFERT. *Ps.* xviii.—Their sound hath gone forth into all the earth: and their words unto the ends of the world.

SECRET.—We pay, O Lord, the homage due to thee, humbly beseeching thee to preserve in us thy

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own gifts by the intercession of blessed Thomas the apostle, on the day of whose glorious confession we offer a sacrifice of praise. Thro'.

COMM.—Reach hither thy hand, and feel the print of the nails: and be not incredulous, but believe.

P. COMM. *Adesto.*—Assist us, O merciful God, and vouchsafe, by the intercession of blessed Thomas the apostle, to preserve in us, what thou hast bestowed upon us. Thro'.

XXXI. St. SYLVESTER, p. c.

INTROIT, Sacerdotes, *p.* 484. Collect, Secret *and* P. Comm. *as in p.* 482, *with* Commemorations *of all the* Festivals, *from* Christmas-day *inclusively.*

EPISTLE. 2 *Tim.* iv. 1. 8. *as in p.* 486.

GRAD.—Behold a great Prelate, who in his days pleased God. *V.* There was none found like him in keeping the law of God. *Allel. Allel. V. Ps.* 1 have found my servant David: I have anointed him with my holy oil. *Alleluia.*

GOSPEL. *Luke* xii. *as in* Mass XIII. *p.* 488.

OFFERT. *Ps.* lxxxviii.—I have found David my servant: with my holy oil I have anointed him. My hand shall help him: and my arm shall strengthen him.

COMM. *Matt.* xxiv. *as in* Mass XIII. *p.* 489.

January II. Octave-day of St. STEPHEN.

All as on the Feast *itself, p.* 78, *except*

COLLECT. *Omnipotens.*—O Almighty and eternal God, who didst consecrate the first fruits of martyrdom in the blood of blessed Stephen the Levite grant, we beseech thee, that he may intercede for us

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who begged mercy, even for his persecutors, of our Lord Jesus Christ thy Son. Who liveth.

V. Octave *of* St. THOMAS *of* CANTERBURY.

Mass *as on his* Feast, *p.* 85, *with* Commems. *of the* Eve *of the* Epiphany, *of the* Sunday within the Octave of Christmas, *and of* St. Telesphorus, *by the* Collect, &c. *of* Mass II. *p.* 464, &c.

At the end of Mass *is read the following*

GOSPEL *of the* Eve of the Epiphany. *Matt.* ii. 19. 23. —*At that time:* When Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise and take the child and his mother and go into the land of Israel. For they are dead that sought the life of the child. Who arose, and took the child and his mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in his sleep, retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: that he shall be called a Nazarite. *Deo gratias.*

January XIII. Octave-day *of the* EPIPHANY.

All as on the Feast, *p.* 89, *except*

COLLECT. *Deus cujus.*—O God, whose only begotten Son appeared in the substance of our flesh: grant, we beseech thee, that we may be interiorly reformed by him, whom we confess to have outwardly taken our flesh on himself. Thro'.

GOSPEL. *John* i. 29. 34. —*At that time: John saw Jesus coming to him, and he saith:* Behold the Lamb of God, behold he who taketh away the sins of the world. This is he of whom I said: after me cometh a man who is preferred before me: because

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he was before me. And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water. And John gave testimony, saying: I saw the Spirit coming down as a dove from heaven, and he remained upon him. And I knew him not: but he who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending, and remaining on him, he it is that baptizeth with the Holy Ghost. And I saw: and I gave testimony, that this is the Son of God.

SECRET.—We offer sacrifice to thee, O Lord, in remembrance of the manifestation of thy Son: humbly beseeching thee, that as our Lord Jesus Christ is the author of what we offer, so he may fully receive the same. Who liveth.

P. COMM. *Cœlesti lumine.*—May thy heavenly light, we beseech thee, O Lord, go before us at all times and in all places: that we may contemplate with a clear sight, and receive with due affection the mystery whereof thou hast been pleased we should partake. Thro'.

N. B. *After the* Octave *till* Candlemas, *the* II. *and* III. Collects, &c. *are the same as those thus marked* * *p. p.* 50. 52. *and* 53.

XIV. St. HILARY, bp. c.

All as in Mass XII. *p.* 485, *with a* Commem. *of* St. Felix, *by the following* Collect, &c.

COLLECT. *Concede.*—Grant, we beseech thee, O Almighty God, that the examples of thy saints may excite us to the amendment of our lives: that as we celebrate their festivals, so we may imitate their virtues. Thro'.

SECRET *of the same.*—Mercifully receive, O Lord the offerings consecrated to thee by the merits

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of blessed Felix thy Martyr, and grant they may be a continual support to us. Thro'.

P. COMM. *Quæsumus. Of the same.*—We beseech thee, O Lord, that, being fed by these holy mysteries of our salvation, we may be helped by the prayers of blessed Felix, thy Martyr, whose festival we celebrate. Thro'.

XV. St. PAUL, *the first* Hermit.

INTROIT, Justus ut palma, *p.* 489.

COLLECT. *Deus, qui nos.*—O God, who dost comfort us by the yearly solemnity of blessed Paul thy Confessor, mercifully grant that while we celebrate his festival, we may imitate his actions. Thro'

Intercessio of St. Maurus. COLLECT, *p.* 491.

EPISTLE. *Philip* iii. 7. 12.—*Brethren:* The things that were gain to me, the same I have counted loss for Christ. Furthermore I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ: and may be found in him not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, if by any means I may attain to the resurrection which is from the dead. Not as though I had already attained, or were already perfect: but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus.

GRAD. *Ps.* xci.—The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus in the house of the Lord. *V.* To shew forth thy mercy in the morning, and thy truth in the night

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Alleluia, Alleluia. The just shall bud as the lily, and shall flourish for ever before the Lord. *Alleluia.*

GOSPEL. *Matt.* xi. 25. 30.——*At that time: Jesus answered and said:* I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so it hath seemed good in thy sight. All things are delivered to me by my Father. And no one knoweth the Son, but the Father; neither doth any one know the Father but the Son, and he to whom it shall please the Son to reveal *him.* Come to me, all you that labour, and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. For my yoke is sweet, and my burden light.

OFFERT. *and* SECRET *as in* Mass XIV. *p.* 491.

COMM. *Ps.* lxiii.—The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised.

P. COMM.—Refecti, *as in* Mass XIII. *p.* 489.

Of St. MAURUS, Protegat, *as in* Mass XV. * *p.* 492.

XVI. St. MARCELLUS, p. m.

Introit, Gradual, *and* Offert. *as in* Mass I. *p.* 461, &c.

COLLECT. *Preces.*—Mercifully hear, O Lord, we beseech thee, the prayers of thy people, that we may be assisted by the merits of blessed Marcellus, thy Martyr and Bishop, the feast of whose sufferings we celebrate with joy. Thro'.

EPISTLE *and* GOSPEL, *from* Mass II. *p.* 464, 465.

SECRET.—Graciously receive, O God, we beseech thee, the offerings we have made, and, in consideration of the merits of blessed Marcellus, thy

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Martyr and Bishop, grant they may procure for us the helps necessary to our salvation. Thro'.

COMM. *as on* St. Damascus the 11th Dec. *p.* 531.

P. COMM. *Satiasti.*—Thou hast fed, O Lord, thy family with these sacred oblations: ever therefore comfort us by his intercession, whose feast we celebrate. Thro'.

XVIII. St. PETER's CHAIR at ROME, &c.

By omitting the COMM. of St. Prisca †, *this* Mass *serves also for his* Chair at Antioch *on the* 22*d* February.

INTROIT. Statuit, *as in* Mass I. *p.* 461

COLLECT. *Deus, qui beato.*—O God, who by delivering to the blessed apostle Peter the keys of the kingdom of heaven, didst give him the power of binding and loosing: grant that, by his intercession, we may be freed from the bonds of our sins. Who livest.

Of St. PAUL. *Deus, qui multitudinem.*—O God, who by the preaching of blessed Paul the Apostle, didst instruct the multitude of the Gentiles: grant, we beseech thee, that whilst we celebrate his memory, we may find the effects of his prayers. Thro'.

† *Of* St. PRISCA. *Da quæsumus.*—Grant, we beseech thee, O Almighty God, that we who celebrate the memory of blessed Prisca, thy Virgin and Martyr, may find comfort on her yearly festival and improve by the example of her great faith. Thro'.

EPISTLE. 1 *Pet.* i. 1. 7.—Peter, an Apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, who

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according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith (much more precious than gold, which is tried by the fire) may be found unto praise, and glory, and honour, at the appearing of Jesus Christ.

GRAD. *Ps* cxvi.—Let them exalt him in the church of the people; and praise him in the chair of the ancients. *V.* Let the mercies of the Lord give glory to him: and his wonderful works to the children of men. *Alleluia, Alleluia. V.* Thou art Peter, and upon this rock I will build my church. *Alleluia.*

TRACT. (*After* Septuagesima.) Thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven. *V.* Whatsoever thou shalt bind on earth shall be bound in heaven. *V.* And whatsoever thou shalt loose on earth, shall be loosed in heaven.

GOSPEL. *Matt.* xvi. *as on the* 29th of June. Offert. Thou art, &c. *as in the preceding* Tract, to *V.*

SECRET.—May the intercession, we beseech thee, O Lord, of Bishop Peter thy apostle, render the prayers and offerings of thy church acceptable to thee: that the mysteries we celebrate in his honour, may obtain for us the pardon of our sins. Thro'.

Of St. PAUL.—Sanctify, O Lord, the offerings of thy people by the prayers of Paul thy apostle: that what is acceptable to thee, because by thee instituted, may become *still* more acceptable by his intercession.

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† *Of* St. PRISCA.—We beseech thee, O Lord that the sacrifice we offer in honour of the martyrdom of thy saints, may loose the bonds of our sins, and procure for us the gifts of thy mercy. Thro'.

COMM.—Thou art Peter, and upon this rock I will build my church.

P. COMM.—May the sacrifice we have offered, O Lord, fill us with holy joy: that as we publish the miracles thou hast wrought in the person of thy Apostle Peter, so we may, through his prayers receive the abundant effects of thy mercy. Thro'.

Of St. PAUL. *Sanctificati.*—Being sanctified, O Lord, by these saving mysteries, we pray that we may never be deprived of his intercession whom thou hast appointed our patron and guide.

† *Of* St. PRISCA. *Quæsumus.*—Being filled with these saving mysteries, we beseech thee, O Lord, that we may be assisted by the prayers of her whose festival we keep. Thro'.

XIX. St. WOLSTAN, Bishop of Worcester.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Spiritum.*—Infuse into our souls, O Lord, the spirit of thy love: that by the intercession of blessed Wolstan, thy Confessor and Bishop, we may be made worthy to enjoy the fruits thereof in eternal felicity. Thro'.

SECRET.—Receive, we beseech thee, O Lord, the offerings of thy suppliant servants: and grant that what our guilty conciences dare not hope for, thy mercy would bestow on us, by the intercession of blessed Wolstan. Thro'.

P. COMM. *Salutaris.*—Being replenished, O Lord, with thy wholesome mysteries, we humbly beseech thy clemency, that the prayers of him may not be wanting to us, under whose patronage thou hast placed us. Thro'

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XX. SS. FABIAN *and* SEBASTIAN mm.

INTROIT. *as in* Mass VII. *p.* 475.

COLLECT. *Infirmitatem with its* Secret *and* P Comm. *in the* plural number, *as in p.* 462.

EPISTLE. *Heb.* xi. 33. 39.—*Brethren:* The saints by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners: women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection. And others had trial of mockeries and stripes, moreover also of bands and prisons: they were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, and in goat-skins, being in want, distressed, afflicted: of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these being approved by the testimony of faith, in Christ Jesus our Lord.

GRAD. *Exod.* xv.—God is glorious in his saints, wonderful in his majesty, and performeth prodigies. *V.* Thy right-hand, O Lord, is magnified in strength: thy right-hand, O Lord, hath slain the enemy. *Alleluia, Alleluia. V.* Thy saints, O God, shall bless thee, and publish the glory of thy kingdom. *Alleluia.*

GOSPEL. *Luke* vi. *as in* Mass VIII. *p.* 478.

OFFERT.—Be glad in the Lord, and rejoice ye righteous: and praise him all ye upright of heart.

COMM. *Luke* vi.—A great many that were diseased, and tormented by unclean spirits, came to him, because a virtue proceeded from him, and healed them all.

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XXI. St. AGNES, v. m.

INTROIT, Me expectaverunt, *as in p.* 496.

COLLECT. *Omnipotens.*—O almighty and eternal God, who makest choice of the weak things of this world to confound the strong: mercifully grant that we, who celebrate the feast of blessed Agnes, thy Virgin and Martyr, may experience the effects of her prayers. Thro'.

LESSON, *as in* Mass XVI. *p.* 493.

GRAD.—Grace is spread on thy lips, therefore hath God blessed thee for ever. *V.* For thy truth, meekness, and righteousness, shall thy right hand also lead thee on wonderfully. *Alleluia, Alleluia. V.* The five wise virgins took oil in their vessels with their lamps, and at midnight there was a cry: Behold the bridegroom cometh, go ye forth and meet Christ the Lord. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said the* TRACT, Veni Sponsa, *which with the* GOSPEL *and* OFFERT. *are also taken from* Mass XVI. *p.* 494, &c.

SECRET.—Favourably receive, O Lord, the offerings we make thee, and by the intercession of blessed Agnes, thy Virgin and Martyr, loosen the bonds of our sins. Thro'.

COMM.—The five wise virgins, &c. *as in p.* 499.

P. COMM. *Refecti.*—Being refreshed, O Lord, with this heavenly meat and drink, we humbly beseech thee that we may be aided by her prayers, on whose festival we have received these sacred mysteries. Thro'.

XXII. SS. VINCENT *and* ANASTASIUS, mm.

All as in Mass VII. *p.* 475, *except*

COLLECT. *Adesto.*—Hear, O Lord, our earnest prayers, that we who are sensible of the guilt of our crimes, may be delivered therefrom by the prayers of thy blessed Martyrs Vincent and Anastasius. Thro'.

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SECRET.—We bring, *as in* Mass VIII. *p.* 479.

P. COMM. *Quæsumus.*—We beseech thee, O Almighty God, that by the intercession of thy blessed Martyrs Vincent and Anastasius, the heavenly food we have received may defend us from all adversity. Thro'.

XXIII. St. RAYMOND *of* PENNAFORT, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Deus, qui beatum*—O God, who didst make blessed Raymond an excellent minister of the sacrament of penance, and didst miraculously conduct him through the waves of the sea; grant, by his intercession, that we may bring forth worthy fruits of penance, and be enabled to arrive at the port of eternal salvation. Thro'

Commem. *of* St. Emerentiana, *by the* Collect, *Indulgentiam, with its* Secret, *and* P. Comm. *as in* Mass XVII. *p.* 496, &c.

XXIV. St. TIMOTHY, bp. m.

All as in Mass I. *p.* 461. *except*

EPISTLE. 1 *Tim.* vi. 11. 16.—*Dear Brother:* Pursue justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith: lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses. I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave testimony under Pontius Pilate, a good confession that thou keep the commandment without spot, blameless unto the coming of our Lord Jesus Christ, which in his times he shall shew, who is the Blessed, and only Mighty, the King of kings, and Lord of lords: who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen nor can see; to whom be honour and empire everlasting. Amen.

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XXV. CONVERSION *of* St. PAUL.

INTROIT. 2 *Tim.* i.—I know whom I have believed and I am certain that he is able to keep that which I have committed unto him against that day. *Ps.* Lord thou hast proved me, and hast known me: thou hast known my sitting down, and my up-rising *V.* Glory

COLLECT. *Deus, qui.*—O God, who, by the preaching of blessed Paul thy Apostle, didst instruct the whole world; grant, we beseech thee, that we, who this day, honour his conversion, may, by his example, learn to come to thee. Thro'.

Of St. PETER, *Deus, qui beato*, as on the *Feast of his Chair at Rome*, the 18th of January, *p.* 538.

LESSON. *Acts* ix. 1. 22.—*In those days:* Saul breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to Damascus, to the synagogues, that if he found any men and women of this way, he might bring them bound to Jerusalem. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. And falling on the ground he heard a voice saying to him: Saul, Saul, why persecutest thou me? Who said: Who art thou, Lord? And he said: I am Jesus of Nazareth, whom thou persecutest. It is hard for thee to kick against the goad. And he trembling and astonished, said: Lord, what wilt thou have me to do? And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground, and when his eyes were opened he saw nothing. But they leading him by the hand, brought him to Damascus. And he was there three days without sight, and he did neither eat nor drink. Now there was a certain dis-

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ciple at Damascus, named Ananias: and the Lord said to him in a vision: Ananias. And he said: Behold I am here, Lord. And the Lord *said* to him: Arise and go into the street that is called Strait, and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth. (And he saw a man named Ananias, coming in and putting his hands upon him, that he might recover his sight.) But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem: and here he hath authority from the chief priests to bind all that invoke thy name. And the Lord said to him: Go thy way, for this man is to me a vessel of election, to carry my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house: and laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest: that thou mayest receive thy sight, and be filled with the Holy Ghost. And immediately there fell upon his eyes as it were scales, and he received his sight: and rising up he was baptized. And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus for some days. And immediately he preached Jesus in the synagogues, that he is the Son of God. And all that heard him were astonished, and said: Is not this he who persecuted in Jerusalem those who called upon this name: and came hither for that intent that he might carry them bound to the chief priests? But Saul increased much more in strength, and confounded the Jews who dwelt in Damascus, affirming that this is the Christ.

GRAD. *Gal.* ii.—He who wrought in Peter to the apostleship, wrought in me, also, among the

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Gentiles: and they have known the grace of God that was given to me. *V.* The grace of God was not fruitless in me: but his grace always abideth in me. *Alleluia, Alleluia.* *V.* The great St. Paul was a chosen vessel, and truly worthy of honour: who also deserves to be seated on a twelfth throne. *Alleluia.*

After Septuag. *instead of* the Alleluia *and* V. *is said*

TRACT.—Thou, O holy Paul, the Apostle art a chosen vessel: thou art truly worthy of glory *V.* Thou wast the preacher of truth and the doctor of the Gentiles in the faith and in the truth. *V.* By thee all nations have known the grace of God. *V.* Intercede for us to God who chose thee.

GOSPEL. *Matt.* xix. *as in* Mass XV. *p.* 492.

OFFERT. *Ps.* cxxxviii.—To me, O God, thy friends are made exceedingly honourable: their principality is exceedingly strengthened.

SECRET.—Sanctify, &c. *as p.* 539. *Of* St. PETER, May the intercession, &c. *ib.*

COMM.—Verily I say to you: that you who have forsaken all things and followed me, shall receive an hundred fold and obtain eternal life.

P. COMM. *Of* St. PETER, May, &c. *as on the 18th instant, p.* 540.

XXVI. St. POLYCARP. bp. m.

All as in Mass II *p.* 464, *except*

EPISTLE. 1 *John* iii. 10. 16.—*Most dearly beloved:* Whosoever is not just, is not of God, nor he that loveth not his brother. For this is the declaration, which you have heard from the beginning, that you should love one another. Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked: and his brother's just. Wonder not, brethren, if the world hate you. We know that we have passed from death to life, because we

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love the brethren. He that loveth not abideth in death. Whosoever hateth his brother, is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren.

GOSPEL. *Matt.* x. *and* P. COMM. *Refecti, as in p.* 469.

XXVII. St. JOHN CHRYSOSTOM, bp. c

All as in Mass XII. *p.* 485, *except*

COLLECT. *Ecclesiam.*—May thy heavenly grace, we beseech thee, O Lord, enlarge the Church which thou hast been pleased to enlighten by the resplendent virtues and learning of blessed John thy Confessor and Bishop. Thro'.

GRAD.—Behold a great Prelate, who in his days pleased God. *V.* There was none found like him in keeping the law of the Most High. *Allel. Allel. V.* Blessed is the man who suffereth temptation, for when he hath been tried he shall receive a crown of life. *Alleluia.*

XXVIII. St. AGNES, v. m. *a second time.*

INTROIT. *Vultum tuum,* p. 499.

COLLECT. *Deus, qui.*—O God, who rejoicest us by the yearly solemnity of blessed Agnes, thy Virgin and Martyr; grant, we beseech thee, that we may imitate her life, to whose memory we pay this honour. Thro'.

EPISTLE, Gradual *and* Tract, *as in p.* 500.

GOSPEL. *Matt.* xiii. *as in p.* 501.

OFFERT.—Grace is spread on thy lips, therefore hath God blessed thee for ever.

SECRET.—May thy blessing, we beseech thee, O Lord, plentifully descend upon these our offerings, that through thy merey they may both sanctify us

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and cause us to rejoice in the solemnity of thy martyrs. Thro'.

COMM.—The kingdom of heaven is like to a merchant seeking good pearls, who having found one of great value, went and sold all his possessions and bought it.

P. COMM. *Sumpsimus.*—Grant, we beseech thee, O Lord, that the votive mysteries we have received on this annual solemnity, may both succour us in this temporal life, and procure for us that which will have no end. Thro'.

XXIX. St. FRANCIS de SALES.

All as in Mass X. * *p.* 482, *except*

COLLECT. *Deus, qui.*—O God, who for the salvation of souls wast pleased that blessed Francis, thy Confessor and Bishop, should become all to all: mercifully grant, that, being plentifully enriched with the sweetness of thy charity, by following his directions, and by the help of his merits, we may obtain life everlasting. Thro'.

XXX. St. PETER NOLASCUS, c.

All as in Mass XIV. *p.* 489, *except*

COLLECT. *Deus, qui.*—O God, who, in imitation of thy charity, didst inspire blessed Peter to institute a new order in the Church for the redemption of captives; grant, by his intercession, that being delivered from the slavery of sin, we may enjoy everlasting liberty in our heavenly country. Thro'.

February I. St. IGNATIUS, bp. m.

INTROIT, *Gal.* vi.—God forbid that I should glory save but in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world. *Ps.* cxxxi. Remember David, O Lord, and all his meekness. *V.* Glory.

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COLL. SECR. *and* P. COMM. *as in* Mass I. *p.* 462.

EPISTLE. *Rom.* viii. 35. 39.—*Brethren:* Who then shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? (As it is written: "For thy sake we are put to death all the day long. We are accounted as sheep for the slaughter.") But in all these things we overcome, because of him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

GRAD. Behold, *as on* January 27, *p.* 547.

Alleluia, Alleluia. V. *Gal.* ii.—With Christ I am nailed to the cross: I live, now not I, but Christ liveth in me. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said the* TRACT, *Desiderium*, p. 462.

GOSPEL. *John* xii. *as on* St. Laurence, *Aug.* 10.

OFFERT.—Thou hast crowned, *as in p.* 467.

COMM.—I am the wheat of Christ: I am to be ground by the teeth of wild beasts, that I may be found pure bread.

II. PURIFICATION *of the* B. V. MARY.

THIS feast is kept, not only in remembrance of our Saviour's Presentation in the Temple forty days after his birth, (in compliance with the law of Moses, Lev. xii.) but also in commemoration of HIS BLESSED MOTHER'S PURIFYING HERSELF, by offering that sacrifice in the temple, which was prescribed by the same law. Its institution must be of an early date, since we find mention made of it in the 5th century. By the distribution of the blessed candles, the faithful are exhorted to be as piously disposed as holy SIMEON was when he took Christ in his arms, and prophesied that he should become the LIGHT of the Gentiles and

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the GLORY of Israel. Let us therefore receive the candles from the hands of the Priest with a becoming piety, as an emblem of Christ, who is the light of our souls, and with him let us also offer up ourselves, as purified by his blood to his Eternal Father.

At the BLESSING *of the* CANDLES.

The Lord be with you. *R.* And with thy spirit.
Let us pray. *Domine sancte.*

HOLY Lord, Father Almighty and Eternal God, who didst create all things out of nothing, and by the labour of the bees following thy commands, hast brought this liquor to the perfection of wax; and who, on this day, didst accomplish the desire of the righteous Simeon, we humbly beseech thee, that by the invocation of thy most holy name, and by the intercession of blessed Mary, ever a virgin, whose festival we this day devoutly celebrate, and by the prayers of all thy saints, thou wouldst vouchsafe to bless ✠ and sanctify ✠ these candles, for the service of men, and for the good of their bodies and souls in all places; and that thou wouldst please mercifully to hear from thy holy temple, and from the throne of thy majesty, the prayers of this thy people, who desire to carry them in their hands with reverence, and with sacred hymns to praise thy name; and shew mercy to all that cry out unto thee, whom thou hast redeemed by the precious blood of thy beloved Son: who liveth. *R.* Amen.

Let us pray. *Omnipotens sempiterne Deus.*

O ALMIGHTY and Eternal God, who on this day wast pleased that thy only Son should be presented in the temple, and be received into the arms of holy Simeon: we humbly beseech thy mercy to bless ✠, sanctify ✠, and give the light of thy heavenly benediction to these candles, which we thy servants desire to carry in honour of thy name: that by offering them to thee, our Lord God, we may be inflamed with the fire of thy sweet love, and made

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worthy to be presented in the holy temple of thy glory. Thro' the same. *R.* Amen.

Let us pray. *Domine Jesu.*

LORD Jesus Christ, the true light, that enlighteneth every man that cometh into the world: pour forth thy blessing ✠ upon these candles, and sanctify ✠ them by the light of thy grace: and grant in thy mercy, that as these candles, by their visible light, dispel the darkness of the night, so our hearts, burning with invisible fire, and enlightened by the grace of the Holy Ghost, may be delivered from all blindness of sin: that the eye of our soul being purified, we may discern those things that are pleasing to thee, and beneficial to our souls: that after having finished the darksome passage of this life, we may come to never-fading joys through thee, O Jesus Christ, the Saviour of the world, who, in perfect Trinity livest. *R.* Amen.

Let us pray. *Omnipotens sempiterne.*

O ALMIGHTY and Eternal God, who, by thy servant Moses, commandest the purest oil to be prepared for lamps, continually to burn in thy presence, mercifully pour forth the grace of thy blessing ✠ on these candles: that as they supply us with visible light, so, by thy assistance, the light of thy Spirit may never be wanting inwardly in our souls. Thro'. *R.* Amen.

Let us pray. *Domine Jesu.*

LORD Jesus Christ, who appearing amongst men in the substance of her flesh, wast pleased this day to be presented in the temple by thy parents, and whom the venerable Simeon, enlightened by the Holy Ghost, publicly confessing, received in his arms, and blessed: mercifully grant, that, being inspired and taught by the grace of the same holy Spirit, we may sincerely acknowledge and faithfully love thee: who with God the Father, in the unity of the same Holy Spirit, livest, &c. *R.* Amen.

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Here the Priest having put incense in the Censer sprinkles the Candles with Holy Water, *saying*, Sprinkle, &c. *p.* xiii. *without the Ps. After fuming* them he distributes them to the Faithful, who receive them kneeling, *first* kissing the Candle, and *then* the Hand of the Priest. *During the* Distribution of the Candles *is sung*,

ANT Lumen ad revelationem Gentium, et gloriam plebis tuæ Israel.

CANTICLE, *Luke* ii.

NUNC dimittis servum tuum Domine: * secundum verbum tuum in pace. *Ant.* Lumen, &c.

Quia viderunt oculi mei: * salutare tuum.—*Ant.* Lumen, &c.

Quod parasti * ante faciem omnium populorum. *Ant.* Lumen, &c.

Gloria Patri, &c. *Ant.* Lumen, &c.

Sicut erat in principio, &c. *Ant.* Lumen, &c.

Then is sung the following

Ant. Exurge Domine adjuva nos: et libera nos propter nomen tuum. *Ps.* Deus auribus nostris audivimus; patres nostri annuntiaverunt nobis. *V.* Gloria.

Ant. Exurge, *to Ps.*

After Septuag. *when this* Festival *does not fall on a* Sunday, *is said*

P. Flectamus genua. *R.* Levate.

PRAYER. *Exaudi.*—Give ear, we beseech thee, O Lord, to thy people; that what we outwardly perform by this yearly devotion we may inwardly obtain the effects of, by the light of thy grace. Thro' Amen.

At Mass *the* Candles *are held lighted during the* Gospel, *and from* the Consecration, *till after the* Communion.

INTROIT, * *Suscepimus, as in p.* 411.

COLLECT. *Omnipotens.*—O Almighty and Eternal God, we humbly beseech thy divine majesty that as thy only Son in the substance of our flesh,

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was this day presented in the temple, so our souls, being perfectly cleansed, may become a pure oblation and presented to thee. 'Thro'.

LESSON. *Mal.* iii. 1. 4. — *Thus saith the Lord God:* Behold I send my angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the angel of the Testament whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming? and who shall stand to see him? For he is like a refining fire, and like the fuller's herb: and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Judea and Jerusalem shall please the Lord, as in the days of old, and in the ancient years: saith the Lord Almighty.

GRAD. *Ps.* xlvii.—We have received thy mercy O God, in the midst of thy temple; according to thy name, O God, so also is thy praise unto the ends of the earth. *V.* As we have heard, so have we seen in the city of our God, on his holy mountain. *Alleluia, Alleluia. V.* The old man carried the Child, and the Child governed the old man. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said*

TRACT. *Nunc dimittis.*—Now thou dost dismiss thy servant, O Lord, according to thy word, in peace. Because my eyes have seen thy salvation. Which thou hast prepared before the face of all people. A light to the revelation of the Gentiles, and the glory of thy people Israel.

GOSPEL. *Luke* ii. 22 32.——*At that time:* After the days of the purification of Mary, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present him to the Lord. As it is written in the law of the Lord, *Every male opening the womb shall be called holy to the Lord.*

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And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word, in peace. Because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory of thy people Israel. CREDO.

OFFERT. *Ps.* xliv.—Grace is spread on thy lips, therefore hath God blessed thee for ever and ever.

SECRET.—Mercifully hear our prayers, O Lord, and grant us the assistance of thy mercy, that what we offer to thy divine majesty may be worthy to be accepted. Thro'.

PREFACE, Quia per incarnati, *p.* xxx.

COMM. *Luke* i.—Simeon, received an answer from the Holy Ghost, that he should not see death till he beheld the Christ of the Lord.

P. COMM. *Quæsumus.*—We beseech thee, O Lord our God, that the sacred mysteries we have received to preserve our new life, may by the intercession of blessed Mary, ever a Virgin, become a remedy to us both now and for the future. Thro'.

When the Purification *falls on* Septuagesima, Sexagesima, *or* Quinquagesima Sunday, *although the Candles are blessed, &c. yet the* Mass *is deferred till next day.*

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IV. St. ANDREW CORSINI, bp c.

All as in Mass X*. *p.* 482, *except*

COLLECT. *Deus, qui.*—O God, who in every age furnishest the Church with fresh examples of virtue: grant thy faithful so closely to imitate blessed Andrew, thy Confessor and Bishop, as to be, one day, partakers in his reward. Thro'.

V. St. AGATHA, v. m.

All as in Mass XVI. *p.* 493, *except*

INTROIT.—Let us rejoice in the Lord, and celebrate this festival in honour of blessed Agatha the Martyr, for whose martyrdom the angels rejoice, and join in the praises of the Son of God. *Ps.* My heart hath uttered a good word: I speak my works to the king. *V.* Glory.

EPISTLE. 1 *Cor.* i. 26. 31.—*Brethren:* See your vocation, that *there are* not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong: and the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that he might bring to nought things that are, that no flesh should glory in his sight. But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption: that, as it is written, *He that glorieth, may glory in the Lord.*

GRAD. *Ps.* xlv.—God will assist her with his looks. God is in her, and she shall not fail. *V.* A swift running stream rejoiceth the city of God: the Most High hath consecrated his tabernacle. *Alleluia,*

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Alleluia. V. I spoke of thy testimonies before kings, and I was not ashamed. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said* TRACT, *Qui seminant, p.* 476.

GOSPEL. *Matt.* xix. 3. 12.—*At that time:* The Pharisees came to Jesus tempting him, and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read, that he who made man from the beginning, *made them male and female?* And he said: *For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh.* Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to him: Why did Moses command to give a bill of divorce, and to put away? He saith to them: Because Moses, by reason of the hardness of your heart, permitted you to put away your wives: but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery. His disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry. Who said to them: All men take not this word, but they to whom it is given. For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it.

COMM.—He who vouchsafed to heal all my wounds, and restore my breast to my body, is the living God, whom I call upon.

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VIII. St. JOHN *of* MATHA, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Deus.*—O God, who by Holy John was pleased under thy heavenly directions to institute the Order of the Most Holy Trinity, for the redemption of captives out of the hands of the Saracens: grant, we beseech thee, that by his merits we may be delivered, by thy grace, from all captivity of both body and mind. Thro'.

X. St. SCHOLASTICA, v.

All as in Mass XIX. *p.* 498, *except*

COLLECT. *Deus, qui.*—O God, who to recommend to us innocence of life, wast pleased to let the soul of thy blessed Virgin Scholastica ascend to heaven in the shape of a dove: grant by her merits and prayers, that we may lead innocent lives here, and ascend to eternal joys hereafter. Thro'.

XIV. St. VALENTINE, pr. *and* m.

All as in Mass III. *p.* 466, *except*

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that we who solemnize the festival of blessed Valentine, thy Martyr, may, by his instruction be delivered from all the evils that threaten us. Thro'.

SECRET.—Be appeased, O Lord, we beseech thee, with the offerings we have made, and by the intercession of blessed Valentine, thy Martyr, defend us from all dangers. Thro'.

P. COMM. *Sit nobis.*—May this divine sacrament strengthen us, O Lord, both in body and soul, that by the intercession of blessed Valentine, thy Martyr, we may receive the effects of what we celebrate. Thro'.

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XXIV. *or* XXV. St. MATTHIAS, ap.

INTROIT, Mihi autem, *as in p.* 524.

COLLECT. *Deus.*—O God, who didst add blessed Matthias to the number of thy Apostles, grant, we beseech thee, that by his prayers we may be ever sensible of the effects of thy mercy. Thro'.

LESSON. *Acts* i. 15. 26.——*In those days:* Peter rising up in the midst of the brethren, said: (now the number of persons together was about an hundred and twenty.) Men brethren, the scripture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus: who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst: and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem: so that the same field was called in their tongue Haceldama, that is to say, the field of blood. For it is written in the book of Psalms: *Let their habitation become desolate, and let there be none to dwell therein. And his bishopric let another take.* Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And praying they said: Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen, to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the lot fell

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upon Matthias and he was numbered with the eleven apostles.

GRAD. *Ps.* cxxxviii.—Thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. *V.* I will number them, and they shall be multiplied above the sand.

TRACT, *Desiderium animæ, p.* 462.

GOSPEL. *Matt.* xi. *as on* 15*th January, p.* 537.

OFFERT. *Ps.* xliv.—Thou shalt make them princes over all the earth: they shall remember thy name, O Lord, throughout all generations.

SECRET.—Grant, O Lord, that (the prayer of blessed Matthias thy apostle, accompanying the offerings we make to thy holy name) we may be both cleansed from our sins, and defended thereby. Thro'.

COMM. *Matt.* xix.—You who have followed me, shall sit on thrones, judging the twelve tribes of Israel.

P. COMM. *Præsta.*—Grant, we beseech thee, O Almighty God, that by virtue of the sacrament we have received, and the intercession of blessed Matthias, thy apostle, we may obtain the pardon of our sins and peace. Thro'.

March II. St. CHAD, Bishop of Litchfield.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Omnipotens.*—Almighty and eternal God, who rejoicest us this day in the observation of the festival of blessed Chad, thy confessor and bishop, we humbly beseech thy clemency, that, as we devoutly observe his solemnity, we may through his intercession obtain the reward of eternal life. Thro'.

SECRET.——Be favourable, O Lord, to our prayers: and grant, by the intercession of blessed Chad, thy confessor and bishop, that by assisting at these mysteries, we may be delivered from all sin, and purified by thy grace. Thro'.

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P. COMM. *Præsta.*—Grant, we beseech thee O Lord, our God, that we who have offered to thee these divine mysteries, may obtain thy mercy and advance to a full enjoyment of them above. Thro'.

IV. St. CASIMIR, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Deus. qui.*—O God, who amidst the delights of a court, and the attractive snares of the world, didst preserve holy Casimir constant and faithful in thy service: grant, we beseech thee, that by his intercession, thy people may despise the transitory things of this world, and eagerly pursue those that are everlasting. Thro'.

Here is made a Commem. *of* St. LUCIUS *by the* Collect, &c. *of* Mass II. *p.* 464.

VII. St. THOMAS *of* AQUIN, c. D.

All as in Mass XII. *p.* 485, *except*

COLLECT. *Deus, qui.*—O God, who by the wonderful learning of blessed Thomas, thy confessor, hast illustrated thy Church, and by his virtues hast enlarged it: grant, we beseech thee, that we may understand what he taught, and, in our lives, follow what he practised. Thro'.

LESSON. *Wisd.* vii. 7. 14.—I wished, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me: and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her. Neither did I compare unto her any precious stone, for all gold in comparison of her is as a little sand, and silver in respect to her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light, for her light cannot be put out. Now all good things came to me together with her, and innumerable riches through her hands. And I re-

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joiced in *them* all: for this wisdom went before me, and I knew not that she was the mother of them all. Which I have learned without guile, and communicate without envy, and her riches I hide not. For she is an infinite treasure to men, which they tha use become the friends of God, being commendea for the gifts of discipline.

IX. St. FRANCES, w.

All as in Mass XXI. *p.* 502, *except*

COLLECT. *Deus.*—O God, who amongst other privileges of thy grace didst honour blessed Frances, thy handmaid, with the familiar company of Angels: grant, we beseech thee, by her prayers, that we also may be admitted into their society. Thro'.

X. The FORTY MARTYRS.

INTROIT. *Ps.* xxxiii.—The just cried and the Lord heard them: and delivered them out of all their troubles. *Ps.* I will bless the Lord at all times: his praise shall be always in my mouth *V.* Glory.

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that as we have seen the courage of thy holy martyrs, in the confession of thy faith, so we may experience their kindness in interceding with thee for us. Thro'.

EPISTLE, *Heb.* xi. *as on January* 20, *p.* 541.

GRAD. *Ps.* cxxxii.—Behold how good and pleasant it is for brethren to dwell together in unity *V.* It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

TRACT, *Qui seminant, as in* Mass VII. *p.* 476. *and* GOSPEL, *Luke* vi. *from* Mass VII. *p.* 478.

OFFERT. *Ps.* xxxi.—Be glad in the Lord, and rejoice, O ye just and glory all ye right of heart.

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SECRET. — Mercifully look down, O Lord, on the sacrifice we offer thee: and grant, by the intercession of thy martyrs, that it may increase our devotion, and avail to our salvation. Thro'.

COMM.—*Matt.* xii.—Whoever shall do the will f my Father, that is in heaven: he is my brother and sister, and mother, saith the Lord.

P. COMM. *Quæsumus.*—We beseech thee, O Almighty God, that we may one day obtain the effects of that salvation, of which we have received the pledge in these mysteries. Thro'.

XI. St. JOHN *of* GOD.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Deus, qui.*—O God, who didst grant thy servant John, being inflamed with the fire of thy love, to walk without hurt through the midst of flames, and by him institute a new order in thy Church: grant, by his merits, that the fire of thy charity may cure our diseased souls, and obtain for us eternal remedies.

GOSPEL. *Matt.* xxii. *as in p.* 432.

XII. St. GREGORY, p. c.

INTROIT, Sacerdotes tui, Mass XI. *p.* 484.

COLLECT. *Deus, qui.*—O God, who hast rewarded the soul of blessed Gregory, thy servant, with eternal bliss: mercifully grant that we who are oppressed by the weight of our sins, may find relief by his intercession. Thro'.

EPISTLE. 2 *Tim. as in* Mass XII. *p.* 486.

GRAD.—The Lord hath sworn, and he will not repent, thou art a priest for ever according to the order of Melchisedech. *V.* The Lord said to my Lord, sit thou at my right-hand.

TRACT, Beatus vir, *as in p.* 465.

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GOSPEL, *Matt.* v. *as in p.* 487.

SECRET.—Grant, we beseech thee, O Lord, by the intercession of blessed Gregory, that this sacrifice may be beneficial to us, by the offering of which thou hast been pleased to cancel the sins of the world. Thro'.

COMM.—This is the prudent and faithful servant, whom the Lord placed over his family, to give them their measure of wheat in due season.

P. COMM. *Deus, qui.*—O God, who didst equal blessed Gregory, thy Bishop, to the rest of thy saints in merit: mercifully grant, that as we celebrate his memory, we may also follow his example. Thro'.

XVII. St. PATRICK, ap. and patron of Ireland.

All as in Mass X.* *p.* 482, *except*

COLLECT. *Deus, qui.*—O God, who wast pleased to send blessed Patrick thy Bishop and Confessor. to preach thy glory to the Gentiles: grant. that by his merits and intercession we may, through thy grace, be enabled to keep thy commandments.—Thro'.

XIX. St. JOSEPH, c.

INTROIT, Justus ut palma, Mass XIV. *p.* 489.

COLLECT. *Sanctissimæ.*—Grant, we beseech thee, O Lord, that we may be assisted by the merits of the spouse of thy most Holy Virgin Mother, and that what we cannot obtain through our own weakness, may be granted us by his prayers. Who.

Lesson, *Eccles.* xlv. *p.* 491. Grad. *Ps.* xx. *p.* 492, *and* Tract, *Ps.* cxi. *p.* 465.

GOSPEL. *Matt.* i. 18. 21.—When Mary, the mother of Jesus was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph her husband, being

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a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus. For he shall save his people from their sins.

OFFERT.—My truth and my mercy are with him: and in my name shall his power be exalted.

SECRET.—We pay thee, O Lord, our bounden homage, humbly beseeching thee, to preserve in us thy gifts, by the prayers of blessed Joseph, the husband of the Mother of our Lord Jesus Christ, thy Son, on whose festival we offer thee this sacrifice of praise. Thro'.

COMM.—Joseph, son of David, fear not to take Mary thy wife: for that which is conceived in her is of the Holy Ghost.

P. COMM.—*Adesto.*—Hear us, O merciful God, and vouchsafe, by the intercession of blessed Joseph, thy confessor, to preserve in us, what thou hast bestowed on us. Thro'.

XX. St. CUTHBERT, bp. of Lindisfarne, c.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Deus, qui.*—O God, who didst render the saints glorious by the inestimable gifts of thy grace, grant, by the prayers of blessed Cuthbert, thy confessor and bishop, that we may worthily arrive at the summit of virtue. Thro'.

SECRET.—Receive, we beseech thee, O Lord, the sacrifice of the redemption of mankind, and by the prayers of blessed Cuthbert, thy confessor and bishop, may it procure for us health of body and soul. Thro'.

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P. COMM. *Sancta.*—May the holy mysteries we nave received, O Lord, protect us by their efficacy, and through the intercession of blessed Cuthbert, thy confessor and bishop the lustre of whose life shined so gloriously, preserve us in peace and holiness. Thro'

XXV. ANNUNCIATION *of the* B. V. M.

INTROIT, Vultum tuum, Mass XX. *p.* 499.

☞ *For the* Collect, Secret, *and* P. Comm. *see the* II. Collect, &c, *on the* first Sunday of Advent, *pages* 50 *and* 52.

LESSON. *See* II. Lesson, *Is.* vii. 10. 16. *p.* 59.

GRAD.—Grace is spread on thy lips: therefore hath the Lord blessed thee for ever. *V.* For thy truth, meekness and righteousness, shall thy right hand lead thee on wonderfully.

TRACT, *Ps.* xliv.—Audi filia, *p.* 498.

After Easter, *instead of the foregoing* GRAD. *and* TRACT, *is said* Alleluia, Alleluia. V. *Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus.* Alleluia. *V.* Hail Mary, full of grace, the Lord is with thee: blessed art thou amongst women. *Alleluia. V.* A Sucker of Jesse hath budded: a Virgin hath brought forth HIM who is God and man: God hath restored peace, by reconciling in his person, the highest things with the lowest. *Alleluia.*

GOSPEL. *Luke* i. 26. 38.—*At that time:* The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And

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the angel said to her: Fear not, Mary, for hou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name *Jesus*. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

OFFERT. *Luke* i.—Hail Mary full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb.

COMM. *Isaiah* vii.—Behold a virgin shall conceive and bring forth a son, and his name shall be called Emmanuel.

April II. St. FRANCIS *of* PAULA, c.

All as in Mass XIV. *p.* 489, *except*

COLLECT. *Deus, humilium.*—O God, who exaltest the humble, and didst raise blessed Francis to the glory of thy saints: grant, we beseech thee, through his intercession, that by following his example, we may happily obtain the rewards thou hast promised to the humble. Thro'.

EPISTLE. *Phil.* iii. *as on January* 15, *p.* 536.

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SECRET.—May the offerings, O Lord, of thy devout people, which we lay upon thy altars, by the merits of blessed Francis, be advantageous to us and pleasing to thee. Thro'.

P COMM. *Sumpta.*—May the heavenly sacraments, O Lord, which we have received, through the prayers of blessed Francis, secure for us all necessary help, as well for this life as for that which is to come. Thro'.

III. St. RICHARD, bp. *of* Chichester, c.

All as in Mass X. *p.* 482, *except*

COLLECT. *Deus qui.*—O God, who hast enlightened thy Church by the merits and resplendent miracles of blessed Richard, thy confessor and bishop, grant that we thy servants may, through his intercession, obtain eternal glory. Thro'.

SECRET.—Grant, we beseech thee, merciful God, that the gifts we have offered in the sight of thy divine Majesty, may, by the prayers of blessed Richard, thy confessor and bishop, obtain for us the grace of living holily and obtaining eternal glory. Thro'.

P. COMM. *Hæc sacro sancta.*—May these holy mysteries, O Lord, of which blessed Richard, thy confessor and bishop is the dispenser, confer on us their salutary effects. Thro'.

V. St. VINCENT FERRERIUS, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Deus.*—O God, who wast pleased to enlighten thy Church by the virtues and preaching of blessed Vincent, thy confessor: grant, that we thy servants may be instructed by his example, and by his prayers, delivered from all evil. Thro'.

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XI. St. LEO, p. c. D.

All as in Mass XII. *p.* 445, *except*

LESSON. *Eccles.* xliv. *and* xlv. *p.* 482.

GOSPEL. *Matt.* xvi. *as on the* Feast *of* SS. Peter *and* Paul, *June* 29, *p.* 608.

XIII. St. HERMENEGILD, m.

All as in Mass III. *p.* 466, *except*

COLLECT. *Deus.*—O God, by whose holy spirit blessed Hermenegild, thy martyr, was taught to despise an earthly for a heavenly crown: grant we beseech thee, that, by his example, we may learn to despise temporal things, and fix our hearts on those which are eternal. Thro'.

GOSPEL. *Luke* xiv. 26. 33.—*At that time: Jesus saith to the multitude:* If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it. Lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish. Or what king about to go and make war against another king, doth not first sit down and think, whether he be able with ten thousand to meet him that with twenty thousand cometh against him. Or else while the other is yet afar off he sendeth an embassy, and desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

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XIV. St. TIBURTIUS, &c. mm.

All as in Mass VI. *p.* 473, *except*

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that we who solemnize the festival of thy holy Martyrs, Tiburtius, Valerian, and Maximus, may likewise imitate their virtues. Thro'.

LESSON. *Wisd.* and GOSPEL. *John*, from *p.* 471.

SECRET.—We beseech thee, O Lord, that the sacrifice which we offer thee in honour of the triumphs of thy Martyrs, may loose the bonds of our sins, and procure us the gifts of thy mercy. Thro'.

P COMM. *Sacro munere.*—Being filled with thy heavenly gifts, we humbly beseech thee, O Lord, that what we perform as an homage due to thee, may avail us to salvation. Thro'.

XVII. St. ANICETE, p. m.

All as in Mass V. *p.* 470, *except*

GOSPEL. *John* xvi. 20. 32.——*At that time: Jesus said to his disciples:* Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is brought into the world. So also you now indeed have sorrow, but I will see you again, and your hearts shall rejoice: and your joy no man shall take from you.

XXII. SS. SOTER *and* CAIUS, bps. mm.

All as in Mass VI. *p.* 473, *except*

LESSON. *Apoc.* xix. 1. 9.—*In those days:* I John heard as it were the voice of many multitudes

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in heaven, saying: *Alleluia:* salvation, and glory, and power is to our God: for true and just are his judgments, who hath judged the great harlot which corrupted the earth with her fornication, and hath revenged the blood of his servants at her hands. And again they said: *Alleluia.* And her smoke ascendeth for ever and ever. And the four and twenty ancients, and the four living creatures fell down and adored God that sitteth upon the throne, saying: *Amen, Alleluia.* And a voice came out from the throne, saying: Give praise to our God, all ye his servants: and you that fear him, little and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying: *Alleluia:* for the Lord our God, the Almighty hath reigned. Let us be glad and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself. And it is granted to her that she should clothe herself with fine linen glittering and white. For the fine linen are the justifications of the saints And he said to me: Write: blessed are they that are called to the marriage supper of the Lamb.

XXIII. S. GEORGE, m. Patron *of* England.

All as in Mass V. *p.* 470, *except*

COLLECT. *Deus, qui nos beati.*—O God, whc by the merits and prayers of blessed George, thy Martyr, fillest the hearts of thy people with joy mercifully grant, through his intercession, that the blessing we ask, we may happily obtain by means of thy grace. Thro'.

EPISTLE. 2 *Tim. as in* Mass IV. *p.* 468.

SECRET.—Sanctify, O Lord, the offerings we have made; and, through the intercession of blessed George, thy Martyr, by them cleanse us from the stains of our sins. Thro'.

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P. COMM. *Supplices.*—We humbly beseeeh thee, O Almighty God, that those whom thou hast refreshed with thy sacraments, may, by the intercession of blessed George, thy Martyr, by a life well-pleasing to thee, worthily serve thee. Thro'.

XXIV. St. FIDELIS, m.

All as in Mass V. *p.* 470, *except*

COLLECT. *Deus, qui.*—O God, who didst fill the heart of blessed Fidelis with the fire of seraphic love; and whilst he laboured in the propagation of the true faith, didst honour him with the crown of martyrdom and the gift of miracles: grant, we beseech thee, that by his merits and intercession, we may be so confirmed by thy grace, as to be found faithful in thy service even unto death. Thro'.

XXV. St. MARK, the Evangelist.

A DREADFUL plague having broke out at Rome, anno 589, which carried off a great number of the people, and among the rest *Pope Pelagius*, who then sat in St. Peter's Chair, *St. Gregory* his successor appointed public prayers for appeasing the anger of God, the happy effects of which became so evident by the immediate cessation thereof, that the same pious custom has been ever since continued. Wherefore, since by our repeated transgressions we also have just reason to deprecate the scourges of divine vengeance, let us this day humble ourselves by prayer and abstinence before the throne of mercy, beseeching God to preserve us from all pestilential distempers, forgive us our sins; and grant his blessing on the fruit of the earth.

INTROIT, Protexisti, *as in p.* 470.

COLLECT. *Deus, qui.*—O God, who didst raise blessed Mark, thy evangelist, to the honourable commission of preaching the gospel, grant, we beseech thee, that we may ever receive benefit from his instructions, and be defended by his prayers. Thro'

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LESSON. *Ezek.* i. 10. 14.—The likeness of the four living creatures was this: there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four. And their faces and their wings were stretched upward: two wings of every one were joined, and two covered their bodies. And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went, and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

Alleluia, Alleluia. The heavens, O Lord, declare thy wonders, and the fulfilling of thy promise in the assembly of the saints. *Alleluia.*

GOSPEL. *Luke* x. 1. 9.—*At that time:* The Lord appointed other seventy-two; and he sent them two and two before his face into every city and place whither he himself was to come. And he said to them: the harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers unto his harvest. Go: behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say: Peace be to this house, and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have. For the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you; and heal the sick that are therein.

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and say to them: the kingdom of God is come nigh unto you. CREDO.

SECRET.—Bringing thee our offerings, O Lord. on this solemnity of blessed Mark, the evangelist, we humbly beseech thee, that as the preaching of the gospel raised him to glory, so his intercession may make us both n word and deed, well pleasing to thee. Thro'.

COMM. *Ps.* lxiii.—The just man, &c. *p.* 472.

P. COMM. *Tribuant nobis.*—May thy sacred mysteries, O Lord, afford us continual help, so as by the prayers of blessed Mark, thy evangelist, they may ever defend us from all adversity. Thro'.

☞ *For the* Litanies, *see* Rogation Days, *p.* 359.

XXVI. SS. CLETUS & MARCELLINE, bps. mm.

All as in Mass VI. *p.* 473, *except*

COLLECT. *Beatorum.*—Grant, O Lord, that the glorious confession of thy blessed martyrs and bishops, Cletus and Marcelline, may strengthen us, and their pious intercession continually defend us. Thro'.

Comm. *of* St. George. *by the* Collect, &c. *p.* 571.

XXIX. St. PETER, m.

All as in Mass XV. *p.* 470, *except*

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that we may with true zeal profess the faith of blessed Peter thy martyr, for the propagation whereof he was crowned with a glorious death. Thro'.

Commem. *of* St. George, *p.* 570.

SECRET.—Favourably regard, O Lord, the prayers we offer thee, and by the intercession of blessed Peter, thy martyr, continually protect the defenders of the faith. Thro'.

P. COMM. *Fideles.*—May the sacraments we have received, O Lord, preserve thy faithful, and by the

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intercession of blessed Peter, thy martyr defend us against the assaults of the enemy. Thro'.

May I. SS. PHILIP *and* JAMES, apos.

INTROIT. 2 *Esdras* ix.—They cried out unto thee, O Lord, in their affliction: and thou didst hear them from heaven. *Alleluia, Alleluia. Ps.* Rejoice, in the Lord, O ye just: praise becometh the upright. *V.* Glory.

COLLECT. *Deus, qui nos annua.*—O God, who comfortest us by the yearly solemnity of thy apostles Philip and James: grant, we beseech thee, that we may be instructed by their example, for whose merits we rejoice. Thro'.

LESSON, *Wisd.* v. *as in* p. 471.

Alleluia, Alleluia. V. The heavens shall confess thy wonders, O Lord: and thy truth in the Church of the saints. *Alleluia. V.* So long a time have I been with you, and have you not known me? Philip, he that seeth me, seeth my Father also. *Alleluia.*

GOSPEL. *John* xiv. 1. 13.—*At that time: Jesus said to his disciples:* Let not your hearts be troubled. You believe in God, believe also in me. In my Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again, and will take you to myself, that where I am, you also may be. And whither I go you know, and the way you know. Thomas saith to him: Lord we know not whither thou goest: and how can we know the way: Jesus saith to him: I am the way, and the truth and the life. No man cometh to the Father, but by me. If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him, and you have seen him. Philip saith to him: Lord shew us the Father, and it is

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enough for us. Jesus saith to him: So long a time have I been with you: and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou, Shew us the Father? Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. Believe you not that I am in the Father, and the Father in me? Otherwise believe for the very works' sake. Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do. Because I go to the Father, and whatsoever you shall ask the Father in my name, that will I do. CREDO.

OFFERT. *Ps.* xviii.—The heavens, O Lord, shall declare thy wonders, and the fulfilling of thy promises in the assembly of the saints. *Alleluia, Alleluia.*

SECRET.—Favourably receive, O Lord, the offerings we bring on the feast of thy holy apostles, Philip and James; and turn away all the misfortunes we deserve. Thro'.

COMM. *John* xiv.—So long a time have I been with you and have you not known me? Philip, he that seeth me, seeth my Father also. *Alleluia.* Believe you not that I am in the Father, and the Father in me? *Alleluia, Alleluia.*

P. COMM. *Quæsumus, as in* p. 477.

II. St. ATHANASIUS, bp. c. D.

INTROIT. In medio, *p.* 485, *the rest as in* Mass XI. *p.* 484, *except*

EPISTLE. 2 *Cor.* iv. 5. 15.—*Brethren:* We preach not ourselves, but Jesus Christ our Lord: and ourselves your servants through Jesus. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of

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the knowledge of the glory of God in the face of Christ Jesus. But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us. In all things we suffer tribulation, but are not distressed: we are straitened, but are not destitute: we suffer persecution, but are not forsaken: we are cast down, but we perish not: always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies. For we who live are always delivered unto death for Jesus sake: that the life also of Jesus may be made manifest in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, as it is written: *I believed, for which cause I have spoken:* we also believe, for which cause we speak also: knowing that he who raised up Jesus, will raise us up also with Jesus, and place us with you.

Alleluia, Alleluia. Thou art a priest for ever according to the order of Melchisedech. *Alleluia. V.* Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life. *Alleluia.*

GOSPEL. *Matt.* x. 23. 33.——*At that time: Jesus said to his disciples:* When they shall persecute you in this city flee into another. Amen I say to you, you shall not finish all the cities of Israel: till the Son of Man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household? Therefore fear them not. For nothing is covered that shall not be revealed, nor hid that shall not be known. That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the house tops. And fear ye not them that kill the body, and

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are not able to kill the soul: but rather fear him that can destroy both soul and body into hell. CREDO.

OFFERT.—I have found David my servant: with my holy oil have I anointed him: for my hand shall help him, and my arm shall strengthen him. *Allel.*

III. *The* FINDING *of the* HOLY CROSS.

INTROIT. Nos autem, *Gal.* vi. *as in p.* 271.

COLLECT. *Deus, qui.*—O God, who, in the miraculous discovery of the Holy Cross, wast pleased to renew the wonders of thy passion: grant, that by the ransom paid on that saving wood, we may find help for the obtaining life eternal. Who livest.

Commem. *of* SS. Alexander, Eventius, *and* Theodulus, *Martyrs, and* Juvenalis, *Confessor.*

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that we who celebrate the festival of thy saints, Alexander, Eventius, Theodulus, and Juvenalis, may by their intercession, be delivered from all impending misfortunes. Thro'.

EPISTLE. *Phil.* ii. 5. 11.——*Brethren:* Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God: but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names: that in the name of Jesus * every knee should bow, of these that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. *Allel. Allel.*

V. Publish among the nations, that the Lord hath

* Here all kneel down.

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triumphed on the cross. *Alleluia.* Sweet wood sweet nails, that bore so sweet a weight! Thou alone wast worthy to bear the king of heaven and the Lord. *Alleluia.*

GOSPEL. *John* iii. 1. 15. —— *At that time:* There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God: for no man can do these signs which thou dost, unless God be with him. Jesus answered, and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to him: How can a man be born again when he is old? can he enter a second time into his mother's womb, and be born again? Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit. Wonder not that I said to thee, you must be born again. The Spirit breatheth where he will: and thou hearest his voice, but thou knowest not whence he cometh, nor whither he goeth; so is every one that is born of the Spirit. Nicodemus answered, and said to him: How can these things be done? Jesus answered, and said to him: Art thou a master in Israel, and knowest not these things? Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not: how will you believe if I shall speak to you heavenly things? And no man hath ascended into heaven, but he that descended from heaven, the Son of Man who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up: that whosoever believ-

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eth in him may not perish, but may have life everlasting. CREDO.

OFFERT *Ps.* cxvii.—The right hand of the Lord hath wrought strength, the right-hand of the Lord hath exalted me: I shall not die, but live; and shall declare the works of the Lord. *Alleluia.*

SECRET—Favourably, O Lord, look down on the sacrifice we offer thee, that it may deliver us from all the miseries of war, and surely fix us under thy protection, that by the standard of thy Son's holy cross, we may overcome all the assaults of the enemy. Thro'.

SECRET. *Of* SS. ALEXANDER, *&c.*—Let thy heavenly blessing, we beseech thee, O Lord, plentifully descend upon these oblations, which, through thy bounty, sanctify us and fill us with joy in the solemnity of thy saints. Thro'.

PREFACE. Qui salutem humani generis, *p.* xxx.

COMM.—By the sign of the cross deliver us, Lord God, from all our enemies. *Alleluia.*

P. COMM. *Repleti.*—Being filled with the heavenly meat, and strengthened with the spiritual cup, we beseech thee, O Almighty God, to defend from the evil spirit those, whom, by thy Son's cross, (the arms of justice, for the redemption of the world) thou hast commanded to triumph. Thro'.

P. COMM. *Of* SS. ALEXANDER, *&c.*—Being refreshed by the participation of these sacred mysteries, we beseech thee, O Lord, that we may find the effects of what we celebrate, by the intercession of thy blessed Martyrs, Alexander, &c. Thro'.

IV. St. MONICA.

All as in Mass XXI. *p.* 502, *except*

COLLECT. *Deus mærentium.*—O God, the comforter of the afflicted, and help of such as put their trust in thee, who with an eye of mercy didst regard the pious tears of holy Monica, for the conversion

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of her son Augustin: grant, that by the prayers of both these thy servants, we may heartily bewail our sins, and find favour by thy grace. Thro'.

EPISTLE. 1 *Tim.* v. 3. 10.—*Dearly beloved son.* Honour widows, that are widows indeed. But if any widow have children or grand-children, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God. But she that is a widow indeed and desolate, let her trust in God, and continue in supplications and prayers night and day. For she that liveth in pleasure, is dead while she is living. And this give in charge, that they may be blameless. But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel. Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband, having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she hath diligently followed every good work.

GOSPEL. *Luke* vii. *as in p.* 202.

V. St. CATHARINE *of* SIENNA, v.

All as in Mass XIX. *p.* 498, *except*

COLLECT. *Da, quæsumus.*—Grant, we beseech thee, O Almighty God, that we who celebrate the festival of blessed Catharine, thy Virgin, may rejoice in her yearly solemnity, and profit by the example in her eminent virtues. Thro'.

SECRET.—May the prayers we offer on the festival of blessed Catharine ascend to thee, O Lord, together with the victim of our salvation, fraught with heavenly sweetness. Thro'.

P. COMM. *Æternitatem.*—Grant, O Lord, that

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we may have eternal life communicated to us by the nourishment we have received at thy holy table, which supported the temporal life of blessed Catharine thy virgin. Thro'.

VI. St. JOHN *at the* Latin Gate.

INTROIT. Protexisti me, *as in p.* 470.

COLLECT. *Deus, qui.*—O God, who seest us assaulted with evils on every side, grant, we beseech thee, that the powerful intercession of blessed John, thy apostle and evangelist, may always be a protection to us. Thro'.

After the LESSON, *Wisd.* v. *p.* 478, *is said*

Alleluia, Alleluia. V. The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus. *Alleluia. V.* The righteous shall bud forth like the lily, and flourish for ever in the light of the Lord. *Alleluia.*

GOSPEL. *Matt.* xx. *as in p.* 453.

SECRET, Receive, COMM. *and* P. COMM. *Refecti as in pp.* 472, 473.

VII. St. STANISLAUS. bp. m.

All as in Mass V. *p.* 470, *except*

COLLECT. *Deus, pro.*——O God, for whose honour the glorious bishop Stanislaus fell by the swords of wicked men: grant, we beseech thee, that all who implore his aid, may obtain the happy effect of their prayers. Thro'.

IX. St. GREGORY NAZIANZEN, bp. c. D.

All as in Mass XII. *p.* 485, *except*

LESSON. *Eccles.* xxxix. 6. 14.—The just man will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High. He will open his mouth in prayer, and will

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make supplication for his sins. For if it shall please the great Lord, he will fill him with the spirit of understanding; and he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord. And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate. He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord. Many shall praise his wisdom, and it shall never be forgotten. The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and his name shall shew forth his praise.

X. St. ANTONINUS, bp. c.

All as in Mass X. * *p.* 482, *except*

COLLECT. *Sancti Antonini.*—Grant, O Lord, we may be assisted by the merits of holy Antoninus thy confessor and bishop: that, as we glorify thee for thy wonders wrought in him, so we may with joy experience thy mercy towards us. Thro'.

Of SS. GORDIANUS *and* EPIMACHUS.

COLLECT. *Da, quæsumus.*—Grant, we beseech thee, O Almighty God, that we who celebrate the festival of thy holy martyrs, Gordianus and Epimachus, may, by their prayers, find the effects of thy divine assistance. Thro'.

SECRET.—Mercifully receive, O Lord, the offerings consecrated to thee, by the merits of blessed Gordianus and Epimachus, thy martyrs, and grant they may be to us a continual support. Thro'.

P. COMM. *Quæsumus.*—We beseech thee, O Almighty God, that by the intercession of blessed Gordianus and Epimachus, thy martyrs, the heavenly food we have received may defend us from all adversity. Thro'.

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XI. St. PIUS, Pope Conf.

All as in Mass X. * *p.* 482, *except*

COLLECT. *Deus, qui.*—O God, who wast pleased to raise blessed Pius to the dignity of chief bishop, in order to depress the enemies of thy church, and restore the divine worship: make us by thy grace, so diligently in all that concerneth thy service, that we may defeat the treacherous designs of our enemies, and rejoice in everlasting peace. Thro'.

XII. SS. NEREUS, &c. mm.

INTROIT. *Ps.* xxxii.—Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy, *Alleluia:* to deliver their souls from death; for he is our helper and protector. *Alleluia, Alleluia. Ps.* Rejoice in the Lord ye just: praise becometh the upright.

COLLECT. *Semper.*—May the blessed solemnity of thy martyrs, Nereus, Achilleus, Domitilla, and Pancratius, we beseech thee, O Lord, afford us com fort and make us worthy to serve thee. Thro'.

LESSON. *Wisd.* v. *as in p.* 471.

Alleluia, Alleluia. V. These were truly brothers, who, triumphing over the iniquity of the world, followed Christ, and are now in possession of the glorious kingdom of heaven. *Alleluia. V.* The white-robed army of martyrs praise thee, O Lord. *Allel.*

GOSPEL. *John* iv. *as in p.* 449.

SECRET.—We beseech thee, O Lord, that the confession of thy blessed martyrs, Nereus, Achilleus, Domitilla, and Pancratius, being acceptable to thee, they may recommend our offerings, and ever implore thy mercy on our behalf. Thro'.

COMM. *Ps.* xxxii.—Rejoice in the Lord, O you righteous ones. *Alleluia.* It becometh the upright to join in his praises. *Alleluia.*

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P. COMM. *Quæsumus, Domine.*—We beseech thee, O Lord, by the prayers of thy blessed martyrs, Nereus, Achilleus, Domitilla, and Pancratius, that the holy mysteries we have received may render thee more and more favourable to us. Thro'.

XIV. St. BONIFACE, m.

All as in Mass V. *p.* 470, *except*

COLLECT. *Da, quæsumus.*—Grant, we beseech thee, O Almighty God, that we who celebrate the festival of blessed Boniface, thy martyr, may, by his prayers, find the effects of thy divine assistance. Thro'.

XVI. St. UBALDUS, bp. c.

All as in Mass X. * *p.* 482, *except*

COLLECT. *Auxilium.*—Help us, O Lord, we beseech thee, in thy mercy: and grant, by the intercession of blessed Ubaldus, thy bishop and confessor, that we may be defended by thy right hand against all the snares of the devil. Thro'.

XVII. St. PASCHAL BAYLON.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Deus, qui.*—O God, who didst adorn blessed Paschal, thy confessor, with an admirable love of the sacred mysteries of thy body and blood: grant, we beseech thee, that we may be made worthy partakers of the same spiritual nourishment which he so abundantly received from this divine banquet. Thro'.

XVIII. St. VENANTIUS, m.

All as in Mass III. *p.* 466, *except*

COLLECT. *Deus, qui.*—O God, who hast con

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secrated this day by the triumph of blessed Venantius, thy martyr, mercifully hear the prayers of thy people: and grant that we, who honour his virtues, may imitate the constancy of his faith. Thro'.

GOSPEL. *John* xv. 1. 7. *as in p.* 471.

SECRET.—Grant, O Almighty God, that the merits of blessed Venantius may render this oblation acceptable to thee: that we, being assisted by his prayers, may become partakers of his glory. Thro'.

P. COMM. *Sumpsimus.*—Having received, O Lord, the sacrament of eternal life, we humbly beseech thee, that by the intercession of blessed Venantius, thy martyr, it may procure for us pardon and grace. Thro'.

XIX. St. DUNSTAN, c. abp. of Canterbury.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Deus, qui.*—O God, who hast translated the blessed Dunstan, thy high priest, to thy heavenly kingdom: grant that we, by his glorious merits, may pass from hence to never ending joys. Thro'.

SECRET.—Receive, we beseech thee, O Lord, the offerings thy suppliant servants lay before thee on this solemnity of blessed Dunstan, thy confessor and bishop, requesting that, under his venerable patronage, they may be defended from the snares of all their enemies. Thro'.

P. COMM. *Beati.*—Assist us, O Lord, by the prayers of blessed Dunstan, thy confessor and bishop in whose veneration we have partaken of thy sacraments. Thro'.

XX. St. BERNARDINE, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Domine Jesu.*—O Lord, Jesus, who didst pour forth into the heart of blessed Bernardine

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thy confessor, a more than ordinary love of thy most holy name: mercifully grant us, by his virtues and prayers, the spirit of thy love. Who livest.

GOSPEL. *Mat.* xix. *as in p.* 492.

XXI. St. PETER CELESTINE, p. c.

All as in Mass X*. *p.* 482, *except*

COLLECT. *Deus, qui beatum.*—O God, who didst raise blessed Celestine to the dignity of chief bishop, which thou taughtest him to quit for a more humble and private state: mercifully grant, that, by his example, we may despise the things of this world, and happily obtain the blessings promised to the humble. Thro'.

GOSPEL. *Matt.* xix. *as in p.* 492.

XXV. St. ALDHELM, bp. of Salisbury, c.

All as in Mass X. * *p.* 482, *except*

COLLECT. *Deus, qui hodierna.*—O God, who this day didst raise blessed Aldhelm, thy holy bishop, to eternal joys: grant, by his merits and prayers, that thy mercy may lead us also thither. Thro'.

Of St. URBAN. *Da quæsumus.*—Grant, we beseech thee, O Almighty God, that we who celebrate the feast of blessed Urban, thy martyr and bishop may be aided by his prayers to thee in our behalf. Thro'.

SECRET.—May our offering, O Lord, be acceptable to thee by the prayers of this saint, on whose festival we make it. Thro'.

Of St. URBAN.—May this oblation, O Lord, we beseech thee, cleanse us from all sin, and sanctify both the bodies and souls of thy servants for the offering up to thee this sacrifice. Thro'.

P. COMM. *Solemnitatem.*—Mercifully help us, O Lord, while we celebrate the feast of blessed Ald-

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helm, thy bishop, and grant, by his merits, we may be admitted to the joys of heaven. Thro'.

Of St. URBAN, *Refecti, p.* 463.

XXVI. St. AUGUSTIN, ap. of England.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Deus, qui.*—O God, who didst appoint the blessed bishop Augustin first preacher of the gospel to the English nation, grant, we beseech thee, that we may be assisted by his prayers in heaven, whose merits we honour on earth. Thro'.

COLLECT, *Infirmitatem, of* St. ELEUTHERIUS. *with its* SECRET *and* P. COMM. *from* Mass V. *p.* 470.

GOSPEL. *Luke* x. *as on* St. Mark, *p.* 572.

SECRET.—We beseech thee, O Lord, that the offerings we have made may be acceptable to thee. by which we venerate the merits of blessed Augustin thy confessor and bishop, and call to our remembrance the wonderful means by which we obtained our liberty and life. Thro'.

P. COMM. *Sancta.*—May thy holy mysteries, O Lord, which we have celebrated on the solemn feast of blessed Augustin, thy confessor and bishop, protect us: and may we ever be filled with and hunger after the same. Thro'.

XXVII. St. PHILIP NERIUS, c.

All as in Mass XIII. *p.* 481, *except*

COLLECT. *Deus.*—O God, who hast raised blessed Philip, thy confessor, to the glory of the saints: mercifully grant, that we who celebrate his festival with joy, may improve by his example. Thro'.

COLLECT, &c. *of* St. AUGUSTIN *as above, and those of* St. John, p. m. *from* Mass V. *p.* 470.

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June II. OCTAVE *of* St. AUGUSTIN.

All as on the 25th May, *p.* 586, *with a* Commem. *of* SS. MARCELLINUS, &c. mm. *as follows:*

COLLECT, Deus qui nos, *as in p.* 478.

SECRET.—Grant, we beseech thee, O Lord, that the sacrifice we offer on this festival of thy holy martyrs, may loose the bonds of our sins, and procure for us the grant of thy mercy. Thro'.

P. COMM. *Sacro munere.*—Being fed with these sacred gifts, we humbly beseech thee, O Lord, that by this sacrifice, which, according to our bounden duty, we offer, we may be sensible of an increase of our redemption. Thro'.

III. St. MARY MAGDALEN *of* PAZZI, v.

All as in Mass XIX. *p.* 498, *except*

COLLECT. *Deus, virginitatis.* — O God, the lover of purity, who didst inflame the breast of blessed Mary Magdalen with the fire of thy love, and enrich it with heavenly graces: grant we may imitate her purity and charity, whose festival we celebrate. Thro'.

VI. St. NORBERT, bp. c.

All as in Mass X. * *p.* 482, *except*

COLLECT. *Deus, qui.*—O God, who didst raise up blessed Norbert, thy confessor and bishop, to be an eminent preacher of thy word, and by him wast pleased to institute a new order in thy church: grant, we beseech thee, that by his merits we may obtain the help of thy grace to live according to what he taught and practised Thro'.

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VIII. St. WILLIAM, Archbishop *of* York, c.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Deus, qui.*—O God, who rejoicest us by the merits and intercession of blessed William, thy confessor and bishop, mercifully grant that whatever we ask of thee in his name may be granted us by the favour of thy grace. Thro'.

SECRET.—Sanctify, O Lord, the offerings we have made, and through the intercession of blessed William, thy confessor and bishop, cleanse us from the stains of our sins. Thro'.

P. COMM.——We humbly beseech thee, O Almighty God, that those whom thou refreshest with thy sacraments may, by the intercession of blessed William, thy confessor and bishop, by a holy life, worthily serve thee. Thro'.

IX. SS. PRIMUS *and* FELICIANUS, mm.

All as in Mass VIII. *p.* 477, *except*

COLLECT. *Fac.*—Grant, O Lord, we beseech thee, that we may always follow the example of thy holy martyrs Primus and Felicianus, and by their prayers, daily experience their protection. Thro'.

GRAD. *Ps.* lxxxviii.—The heavens shall confess thy wonders, O Lord, and thy truth in the church of the saints. *V.* The mercies of the Lord I will sing for ever, from generation to generation. *Alleluia, Alleluia. V.* These were truly brothers who triumphed over the iniquity of the world, followed Christ, and are now in possession of the glorious kingdom of heaven. *Alleluia.*

GOSPEL. *Matt.* xi. *as on the* 15th January, *p.* 537.

OFFERT. *Ps.* lxv. *as in p.* 477.

SECRET.—May the offerings, O Lord, we beseech thee, which we make on this day of the martyrdom of thy saints, appease thee, cleanse us from our

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sins, and render the prayers and vows of thy servants acceptable. Thro'.

COMM. *John* xv.—I have chosen you out of the world, that you should go, and should bring forth fruit: and your fruit should remain.

P. COMM. *Quæsumus.*—Grant, O Almighty God, that thy holy martyrs Primus and Felicianus, whose feast we have solemnized with the celebration of these heavenly mysteries, may, through thy mercy obtain for us the pardon of our sins. Thro'.

X. St. MARGARET, Queen of Scots.

All as in Mass XXI. *p.* 502. *except*

COLLECT *Deus, qui beatum.*—O God, who didst render blessed Margaret Queen of the Scots, truly wonderful for her charities towards the poor: grant by her prayers and example, that thy charity may continually increase in our hearts. Thro'.

XI. St. BARNABAS, ap.

INTROIT, Mihi autem, *as in p.* 524.

COLLECT. *Deus, qui.*—O God, who comfortest us by the merits and prayers of blessed Barnabas: grant, in thy mercy, that we, who by him petition for thy blessings, may obtain them by the gift of thy grace. Thro'.

LESSON. *Acts* xi. 21. 26. xiii. 1. 3.—*In those days:* A great number believing were converted to the Lord. And the tidings came to the ears of the Church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch. Who when he was come, and had seen the grace of God, rejoiced; and he exhorted them all with purpose of heart to continue in the Lord. For he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord. And Barnabas went to Tarsus, to seek Saul: whom when

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he had found, he brought to Antioch, and they conversed there in the Church a whole year: and they taught a great multitude, so that at Antioch the disciples were first named CHRISTIANS. (Chap. xiii.) Now there were in the Church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manahen who was the foster-brother of Herod the Tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work whereunto I have taken them. Then they fasting and praying, and imposing their hands upon them, sent them away.

GRAD. *Ps.* xviii.—Their sound hath gone forth into all the earth: and their words unto the ends of the world. *V.* The heavens shew forth the glory of God: and the firmament declaretn the work of his hands. *Allelvia, Allelvia. V.* I have chosen you out of the world, that you should go and should bring forth fruit, and that your fruit should remain. *Allel.*

GOSPEL. *Matt.* x. 16. 22.—*At that time: Jesus said to his disciples:* Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves. But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the Gentiles: but when they shall deliver you up, take no thought how or what you speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against the parents, and shall put them to death. And you shall be hated

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by all men for my name's sake: but he that shal persevere to the end, he shall be saved. CREDO.

OFFERT.—Thou shalt make them princes over all the earth: they shall remember thy name, O Lord, from generation to generation.

SECRET.—Sanctify, O Lord, the offerings we have made, and by the intercession of blessed Barnabas, the apostle, cleanse us from the stains of our sins. Thro'.

COMM.—You, who have followed me, shall sit on thrones, judging the twelve tribes of Israel.

P. COMM. *Supplices.*—We humbly beseech thee, O Almighty God, that those whom thou refreshest with thy sacraments, may, by the intercession of blessed Barnabas, thy apostle, worthily please thee in their conduct of life. Thro'.

XII. St. JOHN A FACUNDO, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Deus auctor.*—O God, the author of peace and lover of charity, who gavest to blessed John, thy confessor, the extraordinary grace of reconciling those who were at variance: grant, by his merits and intercession, that being well-grounded in thy charity, we may be by no temptations separated from thee. Thro'.

COLLECT, (*Sanctorum*) *of* SS. BASILIDES, *&c.* mm.—Grant, O Lord, that the festival of thy holy martyrs, Basilides, Cyrinus, Nabor, and Nazarius, may be a comfort to us, and that our devotion may bring forth the fruit that has made them blessed for ever. Thro'.

SECRET. (*Of the same.*)—In veneration of the blood of thy holy martyrs, Basilides, Cyrinus, Nabor, and Nazarius, we solemnly bring these offerings, O Lord, to celebrate thy wonders by whom so great a victory was obtained. Thro'.

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P. COMM. (*Semper.*) *Of the same.*—Grant, O Lord, that we who always celebrate the festival of thy holy martyrs, Basilides, Cyrinus, Nabor, and Nazarius, may ever be sensible of the effects of their intercession. Thro'.

XIII. St. ANTHONY *of* PADUA, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Ecclesiam.*—May this solemnity, O God, of blessed Anthony, thy confessor, be a comfort to thy church: that thy people may never want the assistance of thy grace, and at length come to the possession of eternal joys. Thro'.

EPISTLE. 1 *Cor.* iv. *as in p.* 490.

GRAD.—The just man shall flourish like the palm-tree, he shall thrive like the cedar of Libanus in the house of the Lord. *V.* To publish thy mercies in the morning, and thy truth by night. *Alleluia, Alleluia. V.* The Lord loved him, and adorned him: he clothed him with a robe of glory. *Alleluia.*

SECRET.—May this oblation, O Lord, avail to the salvation of thy people, for whom thou wast pleased to offer thyself a living host to thy Father. Who.

P. COMM. *Divinis.*—Being filled, O Lord, with these heavenly gifts, we beseech thee, that by the merits and intercession of blessed Anthony, thy Confessor, we may be sensible of the effects of thy saving sacrifice. Thro'.

XIV. St. BASIL, c D.

Introit *and* Epistle, *as in* Mass XII. *p.* 485. Collect, Exaudi, *with its* Secret *and* P. Comm. *the* Offertory *also and* P. Comm. *as in* Mass XI. *p.* 484.

GRAD.—The mouth of the righteous man shall utter wisdom, and his tongue shall speak judgment. *V.* The law of God is in his heart, and his feet shall not be tript up. *Alleluia, Alleluia. V.* I have found

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my servant David, and have anointed him with my holy oils.

GOSPEL. *Luke* xiv. 26. 35.—*At that time : Jesus said to the multitude :* If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after me cannot be my disciple. For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it. Lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying : This man began to build, and was not able to finish. Or what king about to go and make war against another king, doth not first sit down and think whether he be able with ten thousand men to meet him that with twenty thousand cometh against him. Or else whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple. Salt is good : but if the salt should lose its savour, wherewith shall it be seasoned? It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear. CREDO.

XVI. SS. VITUS, MODESTUS, &c. mm.

INTROIT. *Ps.* xxxiii. *as on the* 26th June, *p.* 603.

COLLECT. *Da ecclesiæ.*—Grant, we beseech thee, O Lord, by the prayers of these thy holy martyrs that thy church may be free from all pride, and improve daily in humility : that declining all that is evil, she may freely practise that which is just and good. Thro'.

LESSON. *Wisd.* iii. *as in p.* 475.

GRAD. *Ps.* cxlix.—The saints shall rejoice in glory : they shall be joyful in their beds. *℣.* Sing

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ye to the Lord a new canticle: let his praise be in the church of the saints. *Alleluia, Alleluia.* Thy saints, O Lord, shall bless thee: they shall publish the glory of thy kingdom. *Alleluia.*

GOSPEL. *Luke* x. 16. 20.—*At that time: Jesus said to his disciples:* He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name. And he said to them: I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy: and nothing shall hurt you. But yet rejoice not in this, that spirits are subject to you: but rejoice in this, that your names are written in heaven.

OFFERT. *Ps.* lxv.—God is wonderful, *p.* 477.

SECRET.—As the offerings we have made, O Lord, in honour of thy saints, testify the glory of the divine power: so may they procure us the effects of thy salvation. Thro'.

COMM.—The souls of the righteous are in the hand of God, and the torments of wickedness shall not touch them. In the sight of the unwise they seemed to die: but they are now in peace.

P. COMM. *Repleti.*—Being filled, O Lord, with what hath been solemnly blessed, we beseech thee, that by the intercession of thy blessed martyrs, Virtus Modestus, and Crescentia, this healing sacrament may be profitable to both our souls and bodies. 'Thro'.

XVIII. SS. MARK *and* MARCELLIAN, mm.

INTROIT, Salus autem, *p.* 479.

COLLECT. *Præsta quæsumus.*—Grant, we beseech thee, O Almighty God, that we who celebrate the festival of thy holy martyrs, Mark and Marcellian.

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may, by their prayers, be delivered from all impending evils. Thro'.

EPISTLE. *Rom.* v. 1. 5.—*Brethren:* Being justified by faith, let us have peace with God through our Lord Jesus Christ. By whom also we have access through faith into his grace, wherein we stand, and glory in the hope of the glory of the sons of God. And not only so; but we glory also in tribulations, knowing that tribulation worketh patience. And patience trial: and trial hope. And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost who is given to us.

GRAD.—The souls of the righteous are in the hand of God, and the torments of wickedness shall not touch them. *V.* In the sight of the unwise they seemed to die; but they are now in peace. *Alleluia, Alleluia. V.* These were true brothers, who could not be overcome in combat: who shedding their blood, followed the Lord. *Alleluia.*

GOSPEL. *Luke* xi. 47. 51.—*At that time: Jesus said to the Scribes and Pharisees:* Wo to you, who build the monuments of the prophets: and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres. For this cause also the wisdom of God said: I will send to them prophets and apostles, and some of them they will kill and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, from the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea I say to you, it shall be required of this generation.

OFFERT. *Ps.* cxxiii.—Our soul hath been delivered as a sparrow out of the snare of the fowlers the snare is broken and we are delivered.

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SECRET.—Sanctify, O Lord, the offerings consecrated to thee, and, being appeased thereby, mercifully look down upon us, by the intercession of blessed Mark and Marcellian, thy martyrs. Thro'.

COMM. *Matt.* xxv.—Amen, I say to you: as long as you did it to one of these my least brethren, you did it to me: come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world.

P. COMM. *Salutaris.*——Being filled, O Lord, with this thy saving sacrifice, we humbly beseech thee, that, by the intercession of thy holy martyrs, Mark and Marcellian, we may be renewed by the effects thereof. Thro'.

XIX. St. JULIANA de FALCONERIS, v.

All as in Mass XIX. *p.* 498, *except*

COLLECT. *Deus qui.*—O God, who vouchsafedst to refresh blessed Juliana, thy virgin, in a miraculous manner, with the precious body of thy Son in her last sickness; grant, we beseech thee, by her merits and intercession, that we also, in our last conflict, may be so refreshed and strengthened with the same, as to be brought to our heavenly country.

Commem. *of* SS. Gervasius *and* Protasius, *by the* Collect, Deus qui, *with its* Secret *and* P. Comm. *as in* Mass IX. *p.* 479.

XX. St. SYLVERIUS. p. m.

All as in Mass I. *p.* 461, *except*

EPISTLE. *Jude* i. 17. 21.——*Dearly beloved:* Be mindful of the words which have been spoken before by the apostles of our Lord Jesus Christ. Who told you, that in the last time there should come mockers, walking according to their own desires in ungodliness These are they, who separate them

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selves; sensual men, having not the spirit. But you, my beloved, building yourselves upon your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto life everlasting.

XXII St. ALBAN, Protomartyr *of* England.

All as in Mass III. *p.* 466, *except*

COLLECT. *Deus qui.*—O God, who hast consecrated this day by the martyrdom of blessed Alban: grant, that as we annually rejoice in the celebration of his festival, we may be continually favoured with his assistance. Thro'.

GOSPEL. *Matt.* xxvi. *as in* Mass II. *p.* 465.

SECRET. As we praise thee, O Lord, in venerating thy blessed martyr, Alban; so, we beseech thee, through this pious offering of atonement, that he would always be our intercessor. Thro'.

P. COMM. *Ut tua.*—That thy sacraments, O Lord, may cleanse us from sin, and preserve in us the fervour of charity, grant, we beseech thy Divine Majesty, that we may be always assisted by the intercession of blessed Alban, thy martyr. Thro'.

XXIII. VIGIL *of* St. JOHN BAPTIST. ℣

INTROIT. *Luke* i.—Fear not, Zacharias, thy prayer is heard, and thy wife, Elizabeth, shall bear thee a son, and thou shalt call his name John: He shall be great before the Lord, and be filled with the Holy Ghost, even from his mother's womb: and many shall rejoice in his nativity. *Psalm* xx. In thy might, O Lord, shall the king rejoice: and he shall exult exceedingly at being saved by thee. *V.* Glory.

COLLECT. *Præsta, quæsumus.*—Grant, we beseech thee, O Almighty God, that thy people may walk in the way of salvation; and, by following the

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exhortation of blessed John, the forerunner, may come safely to him, whom he foretold, our Lord Jesus Christ thy Son. Who liveth.

LESSON. *Jer.* i. 4. 10.—*In those days:* The word of the Lord came to me, saying: Before I formed thee in the bowels of my mother, I knew thee: and before thou camest forth out of the womb I sanctified thee, and made thee a prophet unto the nations. And I said: Ah, ah. ah, Lord God: behold I cannot speak, for I am a child. And the Lord said to me: Say not: I am a child: for thou shalt go to all that I shall send thee: and whatever I shall command thee, thou shalt speak. Be not afraid at their presence: for I am with thee to deliver thee, saith the Lord. And the Lord put forth his hand, and touched my mouth: and the Lord said to me: Behold I have given my words in thy mouth: lo I have set thee this day over the nations, and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant, *saith the Lord Almighty.*

GRAD. *John* i.—There was a man sent from God whose name was John. *V.* He came to bear testimony of the light, and to prepare for the Lord a perfect people.

GOSPEL. *Luke* i. 5. 17.—There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth. And they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years. And it came to pass, when he executed the priestly function in the order of his course before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord: and all the multitude

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of the people was praying without at the hour of incense. And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zacharias seeing him was troubled, and fear fell upon him: but the angel said to him: Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and thou shalt have joy and gladness, and many shall rejoice at his nativity. For he shall be great before the Lord: and shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before him in the spirit and power of Elias: that he may turn the hearts of the fathers to the children, and the incredulous to the wisdom of the just, to prepare to the Lord a perfect people.

OFFERT. *Ps.* viii.—Thou hast crowned him with glory and honour, and set him over the works of thy hands.

SECRET.—Sanctify, O Lord, the offerings we have made to thee, and by the intercession of blessed John the Baptist, and the efficacy of these mysteries, cleanse us from the stains of our sins. Thro'.

COMM.—Great is his glory in being saved by thee, O Lord: thou wilt crown him with glory, and great honour. Thro'.

P. COMM. *Beati Joannis.*—May the prevailing prayers of blessed John the Baptist, O Lord, accompany ours: and may he implore the mercy of our Lord Jesus Christ on our behalf, whose coming he foretold, and who with thee liveth, &c.

XXIV. NATIVITY *of* St. JOHN BAPTIST.

INTROIT. *Is.* xlix.—The Lord called me by my name from my mother's womb, and made my mouth like a sharp sword: in the shadow of his hand he

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hath protected me, and made me as a chosen arrow *Ps.* It is good to praise the Lord, and sing to thy name, O thou the Most High. *V.* Glory.

COLLECT. *Deus qui præsentem.*—O God, who hast honoured this day by the birth of blessed John the Baptist: grant that thy people may rejoice in spirit, and guide them in the way of eternal salvation. Thro'.

LESSON. *Is.* xlix. 1. 7.—Give ear, ye islands, and hearken ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name. And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me as a chosen arrow: in his quiver he hath hidden me. And he said to me: Thou art my servant in Israel, for in thee will I glory. And now saith the Lord that formed me from the womb to be his servant: Behold, I have given thee to be the light of the Gentiles, that thou mayest be my salvation even to the farthest part of the earth. Kings shall see, and princes shall rise up and adore for the Lord's sake, and for the Holy One of Israel who hath chosen thee.

GRAD. *Jer.* i.—Before I formed thee in the womb, I knew thee: and before thou camest forth from the womb I sanctified thee. *V.* The Lord put forth his hand and touched my mouth: and said to me: *Alleluia, Alleluia.* *V.* Thou child, shalt be called the Prophet of the Most High: thou shalt go before the Lord to prepare his ways. *Alleluia.*

GOSPEL. *Luke* i. 57. 68.—Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord hath shewed his great mercy towards her, and they congratulated with her. And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name

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Zacharias. And his mother answering said: Not so, but he shall be called John. And they said to her: There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying: John is his name. And they all wondered. And immediately his mouth was opened and his tongue *loosed*, and he spoke blessing God. And fear came upon all their neighbours, and all these things were noised abroad over all the hill-country of Judea: and all they that had heard them, laid them up in their hearts, saying: What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zacharias his father was filled with the Holy Ghost: and he prophesied, saying: Blessed be the Lord God of Israel; because he hath visited and wrought the redemption of his people.

OFFERT. *Ps.* xci.—The just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

SECRET.—We heap offerings, O Lord, on thy altars, celebrating with due honour his nativity, who both foretold the coming of the Saviour of the world, and shewed him when come, Jesus Christ our Lord thy Son. Who liveth.

COMM. *Luke* i.—Thou, child, shalt be called the Prophet of the Most High: for thou shalt go before the face of the Lord to prepare his ways.

P. COMM. *Sumat.*—Let thy Church, O God, rejoice on the nativity of blessed John the Baptist, by whom she came to the knowledge of the author of her regeneration, our Lord Jesus Christ thy Son. Who liveth.

XXV. St. WILLIAM, *of* York. ab. c.

All as in Mass XV. * *p.* 491, *except*

COLLECT. *Deus, qui.*—O God, who in thy

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saints hast afforded both an example and help to our weakness, in order to enable us to walk in the road of salvation: grant us so to revere the merits of the blessed Abbot William, that we may feel the benefit of his suffrages, and tread in his steps. Thro'.

XXVI. SS. JOHN *and* PAUL, mm.

INTROIT. *Ps.* xxxiii.—Many are the afflictions of the just, but out of them all will the Lord deliver them. The Lord keepeth all their bones, not one of them shall be broken. *Ps.* I will bless the Lord at all times: his praise shall be always in my mouth. *V.* Glory.

COLLECT. *Quæsumus.*—We beseech thee, O Almighty God, that we may receive this day redoubled joy from the glorious solemnity of the blessed martyrs, John and Paul, who in their faith and sufferings were truly brothers. Thro.

LESSON. *Eccles.* xliv. 10. 15.—These were men of mercy, whose godly deeds have not failed: good things continue with their seed, their posterity are a holy inheritance, and their seed hath stood in the covenants: and their children for their sakes remain for ever: their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people shew forth their wisdom, and the Church declare their praise.

GRAD.—*Ps.* cxxxii.—Behold how good and how pleasant it is for brethren to dwell together in unity *V.* It is like the precious ointment on the head, that ran down upon the beard of Aaron. *Alleluia, Alleluia. V.* These were truly brothers, who triumphed over the iniquity of the world, followed Christ, and are now in possession of the glorious kingdom of heaven. *Alleluia.*

GOSPEL. *Luke* xii. 1. 8.—*At that time: Jesus said to his disciples:* Beware ye of the leaven of the

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Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear in the chambers, shall be preached on the house-tops. And I say to you, my friends: Be not afraid of them that kill the body, and after that have no more that they can do. But I will shew you whom ye shall fear: fear ye him who after he hath killed, hath power to cast into hell. Yea I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows. And I say to you, whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God.

OFFERT. *Ps.* v.—All they that love thy name shall glory in thee: for thou, O Lord, wilt bless the just: O Lord, thou hast crowned us as with the shield of thy good will.

SECRET.—Mercifully receive, O Lord, the offerings consecrated to thee by the merits of thy holy martyrs, John and Paul: and grant they may be to us a continual support. Thro'.

COMM. *Wisd.* iii.—Though in the sight of men they suffered torments, God hath tried them: as gold in the furnace he hath proved them, and as a victim of holocaust he hath received them.

P. COMM. *Sumpsimus.*—Having received, O Lord, thy divine sacraments on the festival of thy holy martyrs, John and Paul: grant, we beseech thee, that what we here celebrate in time, we may hereafter receive in a happy eternity. Thro'.

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XXVII. St. LEO, p. c.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Deus, qui.*—O God, who didst render blessed Leo worthy of the rewards of thy saints: mercifully grant that we, who keep his festival, may likewise follow the example of his holy life. Thro'.

Here and at the Secret *and* P. Comm. *is made a* Commem. *of* St. John Baptist; *and also of* the Vigil *of* SS. Peter *and* Paul *as below.*

GOSPEL, *Matt.* xxv. *as in p.* 482.

SECRET.—Grant, we beseech thee, O Lord, by the intercession of blessed Leo, that this oblation may be available to us, by the offering of which thou was pleased to blot out the sins of the whole world. Thro'.

P. COMM. *Deus, qui animæ.*—O God, who hast bestowed on the soul of thy servant Leo, the rewards of eternal happiness: mercifully grant, that we, who are burdened with the weight of our sins, may, by his intercession, find relief. Thro'.

XXVIII. VIGIL *of* SS. PETER *and* PAUL.

INTROIT. *John* xxi.—The Lord said to Peter when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and lead thee whither thou wouldst not: and this he said, signifying by what death he should glorify God. *Ps.* The heavens shew forth the glory of God: and the firmament declareth the works of his hands. *V.* Glory.

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that we whom thou hast founded on the rock of the apostolic faith, may be never shaken by any troubles.

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LESSON. *Acts* iii. 1. 10.—*In those days:* Peter and John went up to the temple, at the ninth hour of prayer. And a certain man who was lame from his mother's womb, was carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms. But Peter with John fastening his eyes upon him, said: Look upon us. But he looked earnestly upon them, hoping that he should receive something of them. Then Peter said: Silver and gold I have none: but what I have I give thee: In the name of Jesus Christ of Nazareth, arise and walk. And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength. And he leaping up stood, and walked: and went in with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew him, that it was he who sat begging alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

GRAD. *Ps.* xviii. *to* Alleluia, *as on the* 11th June, *p.* 591.

GOSPEL. *John* xxi. 15. 19.——*At that time: Jesus said to Simon Peter:* Simon *son* of John, lovest thou me more than these? He saith to him: Yea, Lord: thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon *son* of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him the third time: Simon *son* of John lovest thou me? Peter was grieved, because he said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep.

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Amen, amen I say to thee when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. This he said, signifying by what death he should glorify God.

OFFERT. *Ps.* cxxxviii.—To me, thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

SECRET.—Sanctify, O Lord, we beseech thee, the offerings of thy people by the intercession of thy apostles, and cleanse us from the stains of our sins. Thro'.

COMM. *John* xxi.—Simon, son of John, lovest thou me more than these? Lord, thou knowest all things: thou knowest, O Lord, that I love thee.

P. COMM. (*Quos cœlesti,*) *as to-morrow, p.* 609.

XXIX. SS. PETER AND PAUL.

INTROIT. *Acts* xii. 11.

NOW I know in very deed that the Lord hath sent his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Ps. O Lord, thou proved me, and hast known me: thou hast known my sitting down, and my rising up. *V.* Glory.

NUNC scio vere quia misit Dominus angelum suum, et eripuit me de manu Herodis, et de omni expectatione plebis Judæorum.

Ps. cxxxviii. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meum, et resurrectionem meam.

V. Gloria.

COLLECT. *Deus, qui.*—O God, who hast consecrated this day by the martyrdom of thy glorious apostles Peter and Paul; grant, that thy Church may in all things follow their directions, by whom was la'd the foundation of religion. Thro'.

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LESSON. *Acts* xii. 1. 11.—*In those days:* Herod the king stretched forth his hand to afflict some of the Church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of azymes. And when he had apprehended him he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison. But prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold an angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side raised him up, saying: Arise quickly. And the chains fell off from his hands. And the angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me. And going out he followed him, and he knew not that it was true which was done by the angel: but thought he saw a vision. And passing through the first and second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him. And Peter coming to himself, said: Now I know in very deed that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

GRAD. To me, &c. *as at the* Offertory, 607.

V. *Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam.* Alleluia. *V.* Thou art Peter: and upon this rock I will build my Church. *Alleluia.*

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GOSPEL. *Matt.* xvi. 13. 19.——*At that time:* Jesus came into the quarters of Cesarea Phillipi: and he asked his disciples saying: Whom do men say that the Son of Man is? But they said: Some, John the Baptist, and other some, Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ the Son of the living God. And Jesus answering, said to him: Blessed art thou Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. CREDO.

OFFERT.—Thou wilt appoint them rulers over the whole earth: they shall be mindful of thy name, O Lord, from generation to generation.

SECRET.—May the prayers of the apostles, O Lord, accompany the offerings consecrated to thy name; and grant that we may be both cleansed and defended thereby. Thro'.

COMM. *Matt.* xvi.—Thou art Peter, and upon this rock I will build my Church.

P. COMM. *Quos cœlesti.*—Defend, O Lord, from all adversity, by the intercession of thy apostles, those whom thou hast nourished with heavenly food. Thro'.

XXX. COMMEMORATION *of* St. PAUL.

All as on January 25, *p.* 543, *with a* Commem. *of* St. John the Baptist, *p.* 601, *except*

EPISTLE. *Gal.* i. 11. 20.—*Brethren:* I give you to understand, that the gospel which was

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preached by me, is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ. For you have heard of my conversion in time past in the Jews' religion: how that beyond measure I persecuted the Church of God, and wasted it, and I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers. But when it pleased him, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles, immediately I condescended not to flesh and blood. Neither went I to Jerusalem to the apostles who were before me: but I went into Arabia, and again I returned to Damascus. Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days: but other of the apostles I saw none: saving James the brother of the Lord. Now the things which I write to you; behold before God I lie not.

Alleluia, Alleluia. V. O holy apostle Paul, preacher of the truth, and doctor of the Gentiles, intercede for us. *Alleluia.*

GOSPEL. *Matt.* x. *as on the* 11th *of* June *p.* 591.

OFFERT. *Ps.* cxxxviii.—To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

COMM. *Matt.* xix.—Amen, I say to you: that you who have forsaken all things, and followed me, shall receive an hundred fold, and shall possess life everlasting.

P. COMM. *Perceptis.*—Having received, O Lord, these holy mysteries, we humbly beseech thee, by the intercession of thy blessed apostle Paul, that what we have celebrated in thanksgiving for the glory bestowed upon him, may be a remedy to us. Thro'

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July II VISITATION *of the* B. V. M.

Introit, Grad. Offert. Comm. *and* P. Comm. *as in the Votive* Mass, Salve, *p.* 507. *The* Collect, *&c. as on December* 8, *p.* 529. *with* Commems. of SS. Peter *and* Paul, *as on June* 29, *p.* 607.

Commem. *of* SS. Processus *and* Martinian, min.

COLLECT. *Deus, qui.*—O God, who by the glorious sufferings of thy holy martyrs Processus and Martinian, art pleased to protect and defend us: grant, we may improve by their example, and find comfort in their prayers. Thro'.

LESSON. *Cant.* ii. 8. 14.—Behold he cometh, leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices. Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs, the vine in flower yield their sweet smell. Arise, my love, my beautiful one, and come. My dove in the clefts of the rock, in the hollow places of the wall, shew me thy face, let thy voice sound in my ear: for thy voice is sweet, and thy face comely.

GOSPEL. *Luke* i. *as in p.* 62. CREDO.

SECRET. (*Of* SS. Processus, *&c.*) Receive, O Lord, our prayers and offerings: and that they may be found worthy in thy sight, let us be assisted by the prayers of thy saints. Thro'.

P. COMM. *Refecti.*—Being nourished by the participation of the holy body and precious blood of this sacrifice; we beseech thee, O Lord our God, that what we perform with pious devotion, may be a certain means of obtaining our salvation. Thro'

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Within the OCTAVE *of* SS. PETER *and* PAUL.

Introit, Mihi autem, *p.* 524. Collect, &c. *as on* June 29, *p.* 607.

LESSON. *Acts* v. 12. 16.—*In those days:* By the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself to them: but the people magnified them. And the multitude of men and women that believed in the Lord was more increased: insomuch, that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow, at least, might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits; who were all healed.

GRAD. *Ps.* xliv.—Thou shalt make them princes over all the earth: they shall remember thy name, O Lord. *V.* Instead of thy fathers sons are born to thee: therefore shall people praise thee. *Alleluia, Alleluia.* *V.* I have prayed for thee, Peter, that thy faith fail not: and when thou art converted, strengthen thy brethren. *Alleluia.*

GOSPEL. *Matt.* xix. *as in p.* 492.

COMM.—You who have followed me shall sit upon thrones, judging the twelve tribes of Israel.

VI. OCTAVE *of* SS. PETER *and* PAUL.

INTROIT.—Sapientiam, *as in p.* 477.

COLLECT. *Deus, cujus.*—O God, whose right hand saved blessed Peter from being drowned whilst he walked upon the sea, and delivered his fellow apostle Paul from the bottom thereof, when he had been a third time shipwrecked: mercifully hear us

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and grant, that by the merits of both, we may obtain a happy eternity. Thro'.

LESSON, *Eccles.* xliv. *as in p.* 603.

GRAD.—The souls of the just are in the hand of God, and the torment of the wicked shall not touch them. *V.* In the sight of the unwise they seem to die, but they are in peace.* *Alleluia, Alleluia.* You have continued with me in all my sufferings, and I prepare a kingdom for you: that you may sit on thrones, judging the twelve tribes of Israel *Alleluia.*

GOSPEL. *Matt.* xiv. 22. 33.——*At that time* Jesus obliged his disciples to go up into the boat, and to go before him over the water, till he dismissed the people. And having dismissed the multitude, he went up into a mountain to pray. And when it was evening, he was there alone. But the boat in the midst of the sea was tossed with the waves: for the wind was contrary. And in the fourth watch of the night, he came to them walking upon the sea. And they seeing him walking upon the sea, were troubled, saying: It is an apparition. And they cried out for fear. And immediately Jesus spoke to them, saying: Be of good heart; it is I, fear ye not. And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters. And he said: Come. And Peter going down out of the boat, walked upon the water to come to Jesus. But seeing the wind strong he was afraid: and when he began to sink, he cried out, saying: Lord, save me. And immediately Jesus stretching forth his hand took hold of him, and said to him: O thou of little faith, why dost thou doubt? And when they were come into the boat, the wind ceased. And they that were in the boat, came and adored him, saying: Indeed thou art the Son of God. CREDO.

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OFFERT. -The saints shall rejoice in glory: they shall rejoice on their couches: they shall sing the high praises of God.

SECRET.—That the prayers and offerings we bring, O Lord, may be acceptable in thy sight, grant we may be assisted by the prayers of thy apostles Peter and Paul. Thro'.

COMM. *Same as the foregoing* Gradual *to the*

P. COMM. *Protege.*—Protect, O Lord, thy people: and continually preserve those who have confidence in the intercession of thy holy apostles, Peter and Paul. Thro'.

VII. TRANSLATION *of the* RELICS *of* St. THOMAS abp. *of* CANTERBURY, m.

All as on the 29*th of* December, *p.* 85, *except*

COLLECT. *Deus, qui.*—O God, who grantest us to celebrate the Translation of the relics of blessed Thomas thy martyr and bishop: we humbly beseech thee, that, by his merits and prayers, we may pass from vice to virtue, and from the prison of this flesh, to an eternal kingdom. Thro'.

SECRET.—O God, who changest, by thy heavenly benediction, the bread and wine nto thy body and blood: grant, that by the intercession of blessed Thomas, thy martyr and bishop, having recourse to thy mercy, we may conform to thy will. Who livest.

COMM. *John* x.—I am the good shepherd, and I know my sheep, and my sheep know me.

P. COMM. *Deus, qui.*—O God, who translated blessed Thomas, thy martyr and bishop from temporal sufferings to eternal joys: grant, we beseech thee, that we who celebrate his festival, may, by his patronage, pass to the joys of heaven. Thro'.

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VIII. St. ELIZABETH, w.

All as in Mass XXI. *p.* 502, *except*

COLLECT. *Clementissime.*—O most merciful God, who, amongst other admirable endowments, didst privilege blessed Elizabeth with the gift of making wars cease: grant, by her prayers, that after having enjoyed the peace, which we humbly crave in this mortal life, we may be received into everlasting bliss. Thro'.

X. *The* SEVEN BRETHREN, mm. *and* SS. RUFINA, *and* SECUNDA, vv. mm.

INTROIT. *Ps.* cxii.—Praise the Lord, ye children, praise ye the name of the Lord: who maketh a barren woman to dwell in a house the joyful mother of children. *Ps.* Blessed be the name of the Lord, from henceforth, now and for ever. *V.* Glory.

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that as we have been informed of the constancy of these glorious martyrs in the profession of thy faith, so we may experience their kindness in recommending us to thy mercy Thro'.

LESSON. *Prov.* xxix. *as in p.* 502.

GRAD. *Ps.* cxxiii.—Our souls hath been delivered as a sparrow out of the snare of the fowlers. *V.* The snare is broken, and we are delivered.* Our help is in the name of the Lord, who made heaven and earth. *Alleluia, Alleluia. V.* These were truly brothers, who triumphed over the iniquity of the world, followed Christ, and are now in possession of the glorious kingdom of heaven. *Alleluia.*

GOSPEL. *Matt.* xii. 46. 50.—*At that time* As Jesus was speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. And one said to him: Behold thy mother and thy brethren stand without seeking thee.

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But he answering him that told him, said: Who is my mother and who are my brethren? And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren. For whosoever shall do the will of my Father that is in heaven, the same is my brother, and sister, and mother.

OFFERT. *Ps.* cxxiii.—Our soul, &c. *as* Grad. *p.* 615, *to**.

SECRET.—Mercifully, O Lord, look down on the sacrifice which we offer thee; and grant, by the intercession of thy saints, that it may increase our devotion, and avail to our salvation. Thro'.

COMM. *Matt.* xii.—Whosoever shall do the will of my Father, who is in heaven: the same is my brother, sister, and mother, saith the Lord.

P. COMM. *Quæsumus.*—We beseech thee, O Almighty God, that by the intercession of thy saints, we may obtain the effect of that salvation, a pledge whereof we have received in these mysteries. Thro'.

XII. St. JOHN GAULBERT, ab. c.

All as in Mass XV.* *p.* 495, *except*

GOSPEL. *Matt.* v. 43. 48.——*At that time: Jesus said to his disciples:* You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy. But I say to you, love your enemies, do good to them that hate you and pray for them that persecute and calumniate you: that you may be the children of your Father who is in heaven who maketh his sun to rise upon the good and bad and raineth upon the just and unjust. For if you love them that love you, what reward shall you have, do not even the publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect.

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Commem. *of* SS. Nabor *and* Felix, mm.

COLLECT. *Præsta.*—Grant, we beseech thee O Lord, that as we make a yearly commemoration of these thy holy martyrs: so we may always be partakers of their intercession. Thro'.

SECRET.—Grant, we beseech thee, O Lord, that the offerings of thy people may be acceptable to thee through the intercession of thy holy martyrs Nabor and Felix: and that they may be rendered worthy by the merits of those, in honour of whose triumphs they are offered to thy holy name. Thro'.

P. COMM. *Natalitiis.*—Being refreshed, by virtue of the sacrament we have received on the festival of thy saints, we beseech thee, O Lord, that we may eternally enjoy the good things wherewith thou hast now been pleased to cherish us. Thro'.

XIV. St. BONAVENTURE, bp. c. *and* D.

All as in Mass XII. *p.* 485, *except*

GRAD. *Ps.* xxxvi.—The mouth of the just shall meditate wisdom: and his tongue shall speak judgment. *V.* The law of his God is in his heart. And his steps shall not be supplanted. *Alleluia, Alleluia. V.* The Lord hath sworn and he will not repent. Thou art a priest for ever according to the order of Melchisedech. *Alleluia.*

OFFERT. *Ps.* lxxxviii.—May truth, &c. *and*

SECRET.—May the annual solemnity, &c. *as in* Mass XI. *p.* 485.

XV. St. SWITHIN, bp. *of* Winchester, c.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Omnipotens.*—Almighty and eternal God, who hast made this day honourable by the celebration of the festival of blessed Swithin, thy confessor and bishop, grant to thy church that we

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may obtain heaven through his intercession, whose memory we venerate on earth. Thro'.

SECRET.—Look down, we beseech thee, O Lord, on thy people who approach thy sacraments on this festival of blessed Swithin, thy confessor and bishop, and grant that what they offer in honour of thy name, may, by his prayers, avail to the pardon of their sins. Thro'.

P. COMM. *Pignus.*—Having received the pledge of eternal life, we beseech thee, O Lord, that by the intercession of blessed Swithin, thy confessor and bishop, we may hereafter openly partake of what we have now sacramentally received. Thro'.

XVI. B. V. M. *of* MOUNT CARMEL.

All as in the Votive Mass, Salve, *p.* 507, *except*

COLLECT. *Deus, qui.*—O God, who hast honoured the order of the Carmelites with the singular title of the blessed Virgin Mary, Mother of God: mercifully grant that we who solemnize this her commemoration, may by the aid of her prayers arrive at eternal happiness. Thro'.

XVII. St. OSMUND, bp. *of* Salisbury, c.

All as in Mass X. * *p.* 482, *except*

COLLECT. *Omnipotens.*—Almighty and eternal God, who rejoicest us on this festival of blessed Osmund, thy confessor and bishop, we humbly beseech thy clemency, that as we devoutly celebrate his solemnity, we may obtain through his prayers, the glory of eternal life. Thro'.

SECRET.—Sanctify we beseech thee, O Lord, our offerings through the merits and intercession of blessed Osmund, that they may be changed into the body and blood of thy Son Jesus Christ, and avail to the salvation of our souls. Thro'.

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P. COMM. *Sumptis.*—Having received thy sacred gifts, we beseech thee, O Lord, that by their efficacy we may imitate the example of blessed Osmund, thy confessor and bishop, and thereby obtain eternal joys. Thro.

XVIII. St. CAMILLUS *de* LELLIS, c. ✠

INTROIT.—No man hath greater love, than to lay down his life for his friends. *Ps.* Blessed is he that attendeth to the needy and poor; *for* in the evil day the Lord will deliver him. *℣.* Glory.

COLLECT. *Deus, qui.*—O God, who didst gloriously animate blessed Camillus with a singular charity in assisting souls in their last agony; pour forth, we beseech thee, into us by his intercession, the spirit of thy love, that we may overcome the enemy at the hour of death, and arrive at a crown in heaven. Thro'.

Commem. *of* St. SYMPHOROSA, &c. *by the* Collect, &c. *of* Mass VIII. *p.* 477.

Epistle, *John* iii. *as in p.* 399. Grad. *and* Offert. *as in* Mass XI. *pp.* 484, 485.

GOSPEL. *John* xv. 12. 16.—*At that time: Jesus said to his disciples:* This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not now call you servants: for the servant knoweth not what the Lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me; but I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you ,

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SECRET.--Let the spotless victim, by the offering of which we renew the work of our redemption, (the effects of the immense charity of Jesus Christ) become for us, by the intercession of blessed Camillus, a salutary remedy against all our weaknesses of body and soul, and a comfort and defence in our last agony. Thro'.

COMM.—I was sick and you visited me: amen, amen, I say unto you: inasmuch as you have done this to one of the least of my brethren, you have done it unto me.

P. COMM. *Per hæc.*—Grant, we beseech thee, O Lord, by these heavenly mysteries, which we have received with piety and devotion on this festival of blessed Camillus, that we may be refreshed with the same at the hour of death, and, being delivered from all sin, be joyfully received into the bosom of thy mercy. Thro'.

XIX. St. VINCENT *a* PAULO, c.

All as in Mass XIV. *p.* 489, *except*

COLLECT. *Deus, qui.*—O God, who didst strengthen blessed Vincent with apostolic courage to preach the gospel to the poor, and promote the honour of the ecclesiastical order: grant, we beseech thee, that we who respect his merits, may be instructed by the example of his virtues. Thro'.

Grad. *Ps.* xci. *and* Gospel, *Luke* xii. *as in p.* 488.

XX. St. JEROME EMILIAN, c.

INTROIT. *Jeremiah Lam.* ii.—My liver is poured out on the earth, for the destruction of the daughter of my people, when the children, and the sucklings fainted away in the streets of the city. *Ps.* Praise the Lord, ye children: praise the name of the Lord. *V.* Glory

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COLLECT. *Deus, misericordiarum.*——O God, the Father of mercies: grant, by the merits and intercession of blessed Jerome, whom thou wast pleased to make a helper and father to poor orphans, that we may faithfully preserve the spirit of adoption, by which we are called, and are in reality thy children Thro'.

Commem. *of* St. MARGARET, *by the* Collect, &c *of* Mass XVII. *p.* 496.

LESSON. *Isaiah*, lviii. 7. 11.—Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say: Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which is good for nothing. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noon-day. And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail.

GRAD *Prov.* v.—Let thy fountains be conveyed abroad, and in the streets divide thy waters. *V.* Acceptable is the man who sheweth mercy and lendeth: he shall order his words with judgment, because he shall not be moved for ever. *Allelvia, Allelvia. V.* He hath distributed, he hath given to the poor: his justice remaineth for ever. *Alleluia.*

GOSPEL. *Matt.* xix. 13. 22.——*At that time:* Some little children were presented to him, that he

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should impose hands upon them and pray. And the disciples rebuked them. But Jesus said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such. And when he had imposed hands upon them, he departed from thence. And behold one came and said to him: Good master, what good shall I do that I may have life everlasting? Who said to him: Why askest thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments. He said to him: Which? And Jesus said: *Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother:* and, *Thou shalt love thy neighbour as thyself.* The young man saith to him: All these things have I kept from my youth, what is yet wanting to me? Jesus saith to him: If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

OFFERT. *Tob.* xii.—When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord.

SECRET.—Most merciful God, who destroying the old man, didst vouchsafe to form a new one in blessed Jerome: grant, by his merits, that we also, putting on the new man, may offer thee this sacrifice of propitiation as a most sweet odour. Thro'.

COMM.—Pure and spotless religion before God the Father is this: to visit orphans and widows in their distress: and to keep one's self undefiled in this world.

P. COMM. *Angelorum.*—Being refreshed with the bread of angels, we humbly beseech thee, O Lord, that we who rejoice on the solemnity of

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blessed Jerome, thy Confessor, may also follow his example, and thereby obtain an ample reward in heaven Thro'.

XXI. St. HENRY, Emperor.

All as in Mass XIII. Os justi, *p.* 488, *except*

COLLECT. *Deus, qui.*—O God, who didst this day remove blessed Henry thy confessor from his earthly throne to an eternal kingdom: we humbly beseech thee, that as by the assistance of thy grace, he was proof against all the temptations of the world: so we may follow his example in withstanding all the flatteries of this world, and serve thee with clean hearts. Thro'.

XXII. St. MARY MAGDALEN.

INTROIT. Me expectaverunt, *as in p.* 496.

COLLECT. *Beatæ Mariæ.*—Grant, O Lord, we may be assisted by the prayers of blessed Mary Magdalen: at whose request thou wast pleased to raise Lazarus from the dead, after he had been four days in the grave. Who liveth.

LESSON. *Cant.* iii. 2. 5. viii. 6, 7.—I will rise and will go about the city: in the streets and the broad ways, I will seek him whom my soul loveth: I sought him, and I found him not. The watchmen who keep the city found me. Have you seen him whom my soul loveth? When I had a little passed by them, I found him whom my soul loveth; I held him, and I will not let him go, till I bring him into my mother's house, and into the chamber of her that bore me. I adjure you, O daughters of Jerusalem, by the roes and harts of the fields, that you stir not up, nor wake my beloved till she please. (Chap. viii.) Put me as a seal upon thy heart, as a sea. upon thy arm: for love is strong as death

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jealousy, is hard as hell, the lamps therefore are lamps of fire and flames. Many waters cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love, he shall despise it as nothing.

GRAD. *Ps.* xliv.—Thou hast loved justice and hated iniquity. *V.* Therefore God, thy God, hath anointed thee with the oil of gladness. *Alleluia, Alleluia. V.* Grace is poured abroad in thy lips; therefore hath God blessed thee for ever. *Alleluia.*

GOSPEL. *Luke* vii. *as in p.* 221.

OFFERT.—The daughters of kings honour thee: the queen was on thy right hand in a robe of gold, with a variety of other ornaments.

SECRET.—We beseech thee, O Lord, that the glorious merits of blessed Mary Magdalen may render our offerings acceptable to thee: since thy only begotten Son graciously received the service which she did him. Who liveth.

COMM. *Ps.* cxviii. I have, &c. *as in p.* 497.

P. COMM. *Sumpta.*—Grant, we beseech thee, O Lord, that we who have received thy precious body and blood, the only sovereign remedy, may, by the intercession of the blessed Mary Magdalen, be delivered from all evils. Who liveth.

XXIII. St. APOLINARIS, bp. m.

All as in Mass II. *p.* 464, *except*

COLLECT. *Deus, fidelium.*——O God, the rewarder of thy faithful servants, who hast consecrated this day by the martyrdom of blessed Apolinaris, thy Bishop: grant we may obtain entire pardon for all our offences, by his prayers, whose memory we celebrate on this present festival. Thro'.

Commem. *of* St. LIBORIUS, by the Collect, Secre *and* P. Comm. *of* Mass X. * *p.* 482.

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EPISTLE. 1 *Peter* v. 1. 11.—*Dearly beloved:* The ancients that are among you, I beseech who am myself also an ancient and a witness of the sufferings of Christ, as also a partaker of that glory which is to be revealed in time to come. Feed the flock of God, which is among you, taking care *of it* not by constraint, but willingly according to God: and not for filthy lucre's sake, but voluntarily: neither as lording it over the clergy, but being made a pattern of the flock from the heart. And when the Prince of pastors shall appear, you shall receive a never-fading crown of glory. In like manner ye young men be subject to the ancients. And do ye all insinuate humility one to another, for *God resisteth the proud, but to the humble he giveth grace.* Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation: casting all your care upon him, for he hath care of you. Be sober and watch: because your adversary the devil, as a roaring lion goeth about, seeking whom he may devour: whom resist ye strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire for ever and ever Amen.

GRAD. *Ps.* lxxxviii, to *Alleluia*, as in *p.* 462. *V.* The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech. *Alleluia.*

GOSPEL. *Luke* xxii. 24. 30.—*At that time:* There arose a strife among the disciples, which of them should seem to be greater. And Jesus said to them: The kings of the Gentiles lord it over them: and they that have power over them, are called beneficent. But you not so: but he that is the greater

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among you, let him become as the younger: and he that is leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as he that serveth: and you are they who have continued with me in my temptations: and I dispose to you, as my Father hath disposed to me, a kingdom: that you may eat and drink at my table, in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel.

OFFERT.—My truth and my mercy are with him: and in my name shall his power be exalted.

SECRET.—Look favourably, O Lord, on these gifts which we offer in commemoration of blessed Apolinaris thy bishop and martyr, and for the expiation of our offences. Thro'.

COMM. *Matt.* xxv.—Lord, thou didst deliver to me five talents: behold I have gained other five over and above: Well done good and faithful servant, because thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

P. COMM, *Tua Sancta.*—Having received thy holy mysteries, we beseech thee, O Lord, that we may enjoy the continual protection of blessed Apolinaris, because thou never ceasest propitiously to regard those to whom thou hast granted the favour of such protection. Thro'.

XXIV. St. ALEXIUS,

All as in Mass XIII. *p.* 488, *with a* Comm. *of* St. Pantaleon, *by the* Collect, &c. *of* Mass IV. *p.* 468, *except*

EPISTLE. 1 *Tim.* vi. 6. 12.——*Dear Brother:* Godliness with contentment, is great gain. For we brought nothing into this world: and certainly we can carry nothing out. But having food, and where-

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with to be covered, with these we are content. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires which drown men into destruction and perdition. For the desire of money is the root of all evils; which some coveting have erred from the faith, and have entangled themselves in many sorrows. But thou, O man of God, fly these things, and pursue justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith, lay hold on eternal life.

GOSPEL. *Matt.* XXV. *as in p.* 482.

XXV. St. JAMES, ap.

INTROIT.—Mihi autem, *as in p.* 524.

COLLECT, *Esto, Domine.*—Sanctify, O Lord, and preserve thy people; that being assisted by James, thy Apostle, they may please thee in their conduct of life, and always serve thee with a steadfast faith. Thro'.

Commem. of St. CHRISTOPHER, m. *by the* Collect, &c. *as in* Mass III. *p.* 466.

LESSON. 1 *Cor.* iv. 9. 15.—*Brethren:* I think that God hath set forth us apostles, the last, as it were men appointed to death: because we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honourable, but we without honour. Even unto this hour we both hunger and thirst, and are naked, and are buffetted, and have no fixed abode. And we labour working with our own hands: we are reviled, and we bless: we are persecuted, and we suffer it. We are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all even until now. I write not these things to confound you; but I admonish you as my dearest children: for if you have ten thousand instructors

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in Christ, yet not many fathers. For in Christ Jesus by the gospel I have begotten you.

GRAD. *Ps.* xliv.—Thou shalt make them princes over all the earth: they shall remember thy name, O Lord. *V.* Instead of thy fathers, sons are born to thee: therefore shall people praise thee. *Alleluia. Alleluia. V.* I chose you out of the world, to go on and bring forth fruit, and that your fruit might abide. *Alleluia.*

GOSPEL. *Matt.* xx. *from* * *to* † *as in p.* 154.

OFFERT. *Ps.* xviii.—Their sound hath gone forth into all the earth, and their words unto the ends of the world.

SECRET.—May the martyrdom of blessed James, thy Apostle, we beseech thee, O Lord, render the oblations of thy people acceptable to thee; and may his prayers make them agreeable, which otherwise would not be so, for want of merit in us.

COMM.—You, who have followed me, shall sit on thrones, judging the twelve tribes of Israel.

P. COMM. *Beati.*—Assist us, O Lord, we beseech thee, by the intercession of blessed James, thy Apostle, on whose festival we have joyfully received thy holy mysteries. Thro'.

XXVI. St. ANNE, *Mother of the* B. V. M.

INTROIT.—Let us all rejoice, and celebrate this festival in honour of blessed Anne: on whose solemnity the angels rejoice, and praise the Son of God. *Ps.* My heart hath uttered good tidings: my works I refer to the king. *V.* Glory.

COLLECT. *Deus, qui.*—O God, who by thy grace wast pleased to choose blessed Anne to be the mother of the Virgin Mary; mercifully grant that we, who celebrate her festival, may be helped by her prayers to thee. Thro'.

LESSON. *Prov.* xix. *as in p.* 502.

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GRAD.—Thou hast loved justice, and hated iniquity. *V.* Therefore God, thy God, hath anointed thee with the oil of gladness. *Alleluia. Alleluia. V.* Grace is spread on thy lips: therefore hath God blessed thee for ever. *Alleluia.*

GOSPEL. *Matt.* xiii. *as in p.* 501.

OFFERT.—The daughters of kings honour thee the queen was on thy right hand in a robe of gold, with a variety of other ornaments.

SECRET.—Being appeased, O Lord, by this sacrifice, look down upon us, and grant that, by the intercession of B. Anne, the mother of her who bore thy only begotten Son J. Christ, it may increase our devotion, and avail to our salvation. Thro'.

COMM.—Grace is spread on thy lips: therefore hath God blessed thee for ever and ever.

P. COMM. *Cœlestibus.*—Being fed by these heavenly mysteries, Grant, O Lord, that we may obtain eternal salvation, by the intercession of B. Anne, whom thou wast pleased to make choice of to be the mother of her who bore thy Son. Thro'.

XXVIII. SS. NAZARIUS, &c. mm.

All as in Mass VII. *p.* 475, *except*

COLL. *Sanctorum.*—We beseech thee, O Lord, that the constancy of holy Nazarius, Celsus, Victor, and Innocent, thy servants, in the profession of their faith, may be a help to us, and a means of obtaining strength from thee in all our infirmities. Thro'.

LESSON. *Wisd.* x. 17. 20.—God hath rendered to the just the wages of their labours, and conducted them in a wonderful way: and he was to them for a covert by day, and for the light of stars by night: and he brought them through the Red Sea, and carried them over through a great water. But their enemies he drowned in the sea, and from the depth

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of hell he brought them out. Therefore the just took the spoils of the wicked, and they sung to thy holy name, O Lord, and they praised with one accord thy victorious hand, *O Lord our God.*

SECRET.—Grant, we beseech thee, O Almighty God, that being appeased by the offerings we make to thee in honour of thy saints, Nazarius, Celsus, Victor, and Innocent, we may thereby receive new life. Thro'.

P. COMM. *Sanctorum.*—Being appeased, O Lord, we beseech thee, by the intercession of holy Nazarius, Celsus, Victor, and Innocent, grant that the mystery we now celebrate in time, we may receive in eternal salvation. Thro'.

XXIX. St. MARTHA, v.

All as in Mass XIX. *p.* 498, *except the* Gospel, *Luke* x. *as on* August 15, *with a* Comm. *of* SS. FELIX, *&c.* mm. *as follows:*

COLLECT. *Præsta.*—Grant, O Lord, we beseech thee, that as thy christian people rejoice on the solemnity of thy holy mm. Felix, Simplicius, Faustin, and Beatrix; so they may partake of their eternal joys, and be one day possessed of that happiness which they now so earnestly desire. Thro'.

SECRET.—We offer thee, O Lord, these oblations in commemoration of thy holy martyrs, Felix Simplicius, Faustin, and Beatrix: humbly beseeching thee that they may obtain for us pardon of our sins, and eternal salvation. Thro'.

P. COMM. *Præsta.*—Grant, we beseech thee, O Almighty God, that the mysteries we have celebrated on the festival of thy holy martyrs, Felix Simplicius, Faustin, and Beatrix, may procure for us the merciful pardon of our sins. Thro'.

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XXX. SS. ABDON *and* SENNEN, mm.

Introit, Grad. *to Alleluia, and* Offert. *as in* Mass VII *p.* 475.

COLLECT. *Deus.*—O God, who by thy abundant grace, didst crown B. Abdon and Sennen with glory: grant thy servants the pardon of their sins, that, the merits of thy saints pleading in our behalf, we may be delivered from all adversities. Thro'.

EPISTLE. 2 *Cor.* vi. 4, 10.—*Brethren:* Let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice on the right hand, and on the left: by honour, and dishonour, by evil report, and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many; as having nothing, and possessing all things.

Alleluia, Alleluia. V. The souls of the righteous are in the hands of God, and the torments of the wicked shall not touch them. *Alleluia.*

GOSPEL. *Matt.* v. *as on the* 1st November.

SECRET.—Grant, *as in p.* 491. N

COMM. *Ps.* lxxviii.—They gave the dead bodies of thy servants, O Lord, to be meat for the fowls of the air: the flesh of thy saints for the beasts of the earth. According to the greatness of thy arm, take possession of the children of them that have been put to death.

P. COMM. *Per hujus.*—By virtue of this mystery, O Lord, may our vices be destroyed, and by the intercession of thy holy martyrs, Abdon and Sennen, our just desires fulfilled.

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XXXI. St. IGNATIUS, Confessor.

INTROIT. *to* Ps. *as in p.* 94.—*Ps.* All who love thy name shall glory in thee: because thou wilt bless the righteous man. *V.* Glory.

COLLECT. *Deus, qui.*—O God, who for the increase of the glory of thy holy name, wast pleased, by blessed Ignatius, to strengthen thy Church militant with a new supply: grant, that being aided by his prayers, during our warfare on earth, we may so imitate his virtues, as to be happily crowned with him in heaven. Thro'.

EPISTLE. 2 *Tim. as in p.* 468.

GRAD. *Ps.* xci.—The just man, &c. *p.* 488.

GOSPEL. *Luke* x. *as on* St. Mark, *the* 25th April.

OFFERT. *Ps.* lxxxvi.—My truth and my mercy shall be with him: and in my name his horn shall be exalted.

SECRET.—May the charitable prayers of blessed Ignatius, O Lord, accompany our oblation: that the holy mysteries wherein thou hast established the fountain of all holiness, may also sanctify us in truth. Thro'.

COMM. *Luke* xii.—I am come to cast fire on the earth, and what will I, but that it be kindled?

P. COMM. *Laudis.*—May the sacrifice of praise, O Lord, which we have offered thee with thanksgiving for holy Ignatius, cause us to arrive, by his intercession, at that happy state where we may perpetually praise thy majesty. Thro'.

August 1. St. PETER's CHAINS.

All as on the 29th *of* June, *p.* 607, *except*

COLLECT. *Deus, qui.*—O God, who deliveredst blessed Peter the Apostle from his chains, and set him untouched at liberty, deliver us, we beseech

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thee, from the bonds of our sins, and mercifully protect us from all evil. Thro'.

II. St. STEPHEN, p m.

INTROIT. *Ps.* cxxxi.—I will clothe his priests with salvation, and his saints shall rejoice with exceeding great joy. *Ps.* O Lord, remember David and all his meekness. *V.* Glory.

COLLECT. Deus, qui nos, *as in p.* 464.

LESSON. Acts xx. 17. 21.—*In those days;* Paul sending from Miletus to Ephesus, he called the ancients of the church. And when they were come to him, and were together, he said to them: You know, from the first day that I came into Asia, in what manner I have been with you for all the time: serving the Lord with all humility, and with tears, and temptations, which befell me by the conspiracies of the Jews: how I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house: testifying both to Jews and Gentiles penance towards God, and faith in our Lord Jesus Christ.

Grad. *Eccl. p.* 482. Gospel, *Matt.* xvi. Offert. Secret. and P. Comm. *as in p.* 465. Comm. (Lord thou didst) *as on the* 23d. July p. 526.

IV. St. DOMINIC, c.

INTROIT. Os justi, *as in p.* 488.

COLLECT. *Deus, qui.*—O God, who hast enlightened thy church by the eminent virtues and preaching of blessed Dominic, thy Confessor: grant that by his prayers we may be provided against all temporal necessities, and daily improve in all spiritual good. Thro'.

EPISTLE. 2 *Tim. as in p.* 496.

GRAD.—The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus

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in the house of the Lord. *V.* To shew forth thy mercy in the morning, and thy truth in the night. *Alleluia. Alleluia. V.* The just man shall bud forth like the lily, and flourish for ever before the Lord. *Alleluia.*

GOSPEL. *Luke* xii. *as in p.* 488.

OFFERT. *Ps.* lxxxviii.—My truth and my mercy are with him, and in my name shall his power be exalted.

SECRET.—Sanctify, O Lord, the gifts we have offered thee, and by the merits of blessed Dominic, thy Confessor, grant that they may be healing to us. Thro'.

COMM.—This is the faithful and prudent servant, whom the Lord placed over his family, to give them their measure of wheat in due season.

P. COMM.—Grant, we beseech thee, O Almighty God, that we who are oppressed, with the burden of our sins, may be delivered therefrom by the intercession of B. Dominic, thy Confessor. Thro'.

VI. TRANSFIGURATION *of our* LORD.

INTROIT. *Ps.* lxxvi.—Thy lightnings enlightened the whole world; the earth shook and trembled. *Ps.* How lovely are thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord. *V.* Glory.

COLLECT. *Deus, qui.*—O God, who by the testimony of the prophets, didst confirm the mysteries of our faith in the glorious transfiguration of thy Son, and by a voice from heaven shewedst us that we are thy adopted children: mercifully grant that we may be heirs to the King of Glory, and partakers of his bliss. Thro'.

Commem. *of* St. Xystus, &c. mm. *by the* Collect.

Secret *and* P. Comm. *of* Mass VI. *p.* 473.

EPISTLE. 2 *Peter* i. 16, 19.—*Dearly Beloved* We have not followed cunningly devised fables,

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when we made known to you the power and presence of our Lord Jesus Christ: but having been made eye-witnesses of his majesty. For, he received from God the Father honour and glory: this voice coming down to him from the excellent glory, *This is my beloved Son in whom I have pleased myself, hear ye him.* And this voice we heard brought from heaven, when we were with him in the holy mount. And we have the more prophetical word: whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

GRAD. *Ps.* xliv.—Thou art beautiful above the sons of men: grace is poured abroad in thy lips. *V.* My heart hath uttered a good word; I speak my works to the king. *Alleluia, Alleluia. V.* He is the brightness of eternal light; the unspotted mirror and the image of his goodness. *Alleluia.*

GOSPEL. *Matt.* xvii. *as in p.* 147.

OFFERT. *Ps.* cxi.—Glory and wealth shall be in his house: and his justice remaineth for ever and ever. *Alleluia, Alleluia.*

SECRET.—Sanctify, we beseech thee, O Lord, our oblations, by the glorious transfiguration of thine only begotten Son: and, by the splendour of his light, cleanse us from the stains of our sins. Thro'.

PREFACE, Quia per incarnati, *p.* xxx.

COMM. *Matt.* xvii.—Tell not the vision you have seen to any one, till the Son of Man arises from the dead.

POST. COMM. *Præsta.*—Grant, we beseech thee, O Almighty God, that our minds being enlightened, we may comprehend the mysteries we celebrate on the solemnity of the Transfiguration of thy Son Thro'

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VII. St. CAJETAN, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Deus.*—O God, through whose grace B. Cajetan imitated the life of the Apostles: grant, by his prayers and example, that we may always rely on thee, and fix our hopes on heaven. Thro'.

COLLECT, *Of* St. DONATUS.—O God, the glory of thy priests: grant, we beseech thee, to us thy servants, that in solemnizing the festival of thy holy m. and bp. Donatus, we may be partakers of his prayers. Thro'.

GOSPEL. *Matt.* vi. *as in p.* 426.

SECRET. (*Of* St. DONATUS.)—Increase in us, O Lord, we beseech thee, the fruits of true devotion, by the intercession of blessed Donatus, thy m. and bp. whom we honour by offering the gifts consecrated to the praise of thy name. Thro'.

P. COMM. (*Of* St. DONATUS.) Almighty and eternal God, who makest us partakers and ministers of thy sacraments: grant, we beseech thee, that by the intercession of blessed Donatus, thy m. and bp we may imitate his faith and piety. Thro'.

VIII. SS. CYRIACUS, LARGUS, &c. mm.

INTROIT. *Ps.* xxxiii.—Fear the Lord, all ye his saints, for there is no want to them that fear him: the rich have wanted, and suffered hunger: but they that seek the Lord shall not be deprived of any good. *Ps.* I will bless the Lord at all times: his praise shall be for ever in my mouth. *V.* Glory.

COLLECT. *Deus qui, as in p.* 479.

EPISTLE. 1 *Thess.* ii. 13.—*Brethren:* We also give thanks to God without ceasing: because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in

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you that have believed. For you, brethren, are become followers of the churches of God which are in Judea, in Christ Jesus: for you also have suffered the same things from your own countrymen, even as they have from the Jews: who both killed the Lord Jesus, and the prophets, and have persecuted us, and they pleased not God, and are adversaries to all men: prohibiting us to speak to the Gentiles, that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

GRAD. *Ps.* xxxiii.—Fear the Lord all ye his saints: for there is no want to them that fear him. *V.* They that seek the Lord shall not be deprived of any good. *Alleluia, Alleluia. V. Wisd.* iii. The righteous shall shine, and shall run as fire among the reeds, for ever. *Alleluia.*

GOSPEL. *Mark* xvi. 15. 18.—*At that time: Jesus said to his disciples:* Go ye into the whole world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: in my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover.

OFFERT. *Ps.* xxxi.—Be glad in the Lord and leap for joy, ye righteous: and praise him, all ye upright of heart.

SECRET.—May our devotion, O Lord, be pleasing to thee, and avail us to salvation, by the merits of those on whose festival we pay it to thee. Thro'.

COMM. *Ps.* xvi.—These miracles shall accompany those that believe in me: they shall lay hands on the sick, and they shall recover.

P. COMM. (*Refecti,*) *as in p.* 473.

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IX. VIGIL St. LAWRENCE, m.

INTROIT. *Ps.* cxi.—He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory. *Ps.* Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments. *V.* Glory.

COLLECT. *Adesto.*—Give ear, O Lord, to our prayers, and by the intercession of blessed Lawrence thy martyr, whose festival we are now preparing to celebrate, pour forth upon us the gift of thy everlasting mercy. Thro'.

Commem. *of* St. ROMANUS, *by the* Collect, &c. *of* Mass IV. *p.* 468.

LESSON. *Eccles.* li. *as in. p.* 496.

GRAD.—He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

GOSPEL. *Matt.* xiv. *as in p.* 465.

OFFERT. *Job* xvi.—My prayer is pure, therefore I desire it may be heard in heaven: for there is my Judge, and he that knoweth my heart is on high: let my prayer ascend to the Lord.

SECRET. Favourably receive our offerings, O Lord, and by the intercession of blessed Lawrence, thy martyr, loosen the bonds of our sins. Thro'.

COMM.—Let him who serveth me, follow me: and where I am, there also shall my servant be.

P. COMM. *Da quæsumus.*—Grant, we beseech thee, O Lord, our God, that as we rejoice on the feasts of thy saints in this life, so we may enjoy their sight for ever in that which is to come. Thro'.

X. St. LAWRENCE, m.

INTROIT. *Ps.* xcv.—Praise and beauty are before him: holiness and majesty in his sanctuary

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Ps. Sing ye to the Lord a new canticle: sing to the Lord all the earth. *V.* Glory.

COLLECT. *Da nobis.*—Enable us, we beseech thee, O Almighty God, to extinguish in ourselves the noxious heat of sin, by whose grace blessed Lawrence triumphed over flames and the most exquisite torments. Thro'.

EPISTLE. 2 *Cor.* ix. 6. 10.——*Brethren:* He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings. Every one as he hath determined in his heart, not with sadness, or of necessity. *For God loveth a cheerful giver.* And God is able to make all grace abound in you: that ye always having all sufficiency in all things may abound to every good work.—As it is written: *He hath dispersed abroad, he hath given to the poor: his justice remaineth for ever.* And he that ministereth seed to the sower, will both give you bread to eat and will multiply your seed, and increase the growth of the fruits of your justice.

GRAD. *Ps.* xvi.—Thou hast proved my heart, O Lord, and visited it by night. *V.* Thou hast tried me by fire; and iniquity hath not been found in me. *Alleluia, Alleluia. V.* Lawrence the Deacon wrought a good work; who by the sign of the cross gave sight to the blind. *Alleluia.*

GOSPEL. *John* xii. 24. 26.—*At that time: Jesus said to his disciples:* Amen, amen, I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life, shall lose it: and he that hateth his life in this world, keepeth it unto life eternal. If any man minister unto me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

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OFFERT. *Ps.* xcv.—Praise and beauty are before his sight: holiness and majesty in his sanctuary.

SECRET.—Graciously receive our offerings, we beseech thee, O Lord; and in consideration of the merits and prayers of blessed Lawrence, grant they may aid us to salvation. Thro'.

COMM. *John* xii.—If any man minister to me, let him follow me: and where I am, there also shall my minister be.

P. COMM. *Sacro.*—Being nourished by thy sacred gifts, we beseech thee, O Lord, that what we perform according to our bounden duty, we may sensibly perceive to advance our salvation, by the intercession of blessed Lawrence: thy martyr. Thro'

XI. Commem. *of* SS. TIBURTIUS, &c. mm.

COLLECT. *Sanctorum.*—May we always find comfort, O Lord, in the continual protection of thy holy martyrs, Tiburtius and Susanna: for we trust thou wilt ever regard those with an eye of mercy, whom thou favourest with such succours. Thro'.

SECRET.—Favourably, O Lord, receive the offerings and prayers of thy people, that the oblation of the sacred mysteries may be acceptable to thee, by the intercession of thy saints. Thro'.

P. COMM. *Sumpsimus.*—Grant, O Lord, that the pledge of eternal redemption which we have received, may procure for us, by the intercession of thy holy martyrs, the succours necessary for this life and that to come. Thro'.

XIII. Commem. *of* SS. HYPPOLITE, &c. mm

COLLECT. *Da, quæsumus.*—Grant, we beseech thee, O Almighty God, that the sacred solemnity of thy holy martyrs, Hyppolite and Cassian, may be to us an increase of devotion and a help to salvation Thro'.

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SECRET.—Receive. O Lord, our offerings on this festival of thy saints: and may their bearing witness of thy truth advance our salvation. Thro'.

P. COMM. *Sacramentorum.*—Let the participation of thy sacraments, O Lord, save us: and confirm us in the light of thy truth. Thro'.

XIV. VIGIL *of the* ASSUMPTION.

INTROIT, Vultum tuum, *p.* 499.

COLLECT. *Deus, qui.*—O God, who hast pleased to make choice of the Virgin Mary, and in her to dwell for a time, grant, we beseech thee, that being secure under her protection, we may with comfort solemnize her festival. Who livest.

Collect, &c. *of* St. Lawrence, *as on his* Feast, *p.* 639.

Collect, &c. *of* St. Eusebius, *as in* Mass XIII. *p.* 488.

LESSON. *Eccles.* xxiv. 23.—As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth. In me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits. For my spirit is sweet above honey, and my inheritance above honey and the honey-comb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin. They that explain me, shall have life everlasting.

GRAD.—Thou art blessed, *to* Allel. *as in p.* 507

GOSPEL. *Luke* xi. *as in p.* 508.

OFFERT.—Blessed art thou, &c. *as in p.* 508.

SECRET.—May the prayers, O Lord, of the Mother of God render our offerings acceptable to thee, whom thou didst take out of this present world,

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that she might intercede with thee for the pardon of our sins. Thro'.

COMM.—Blessed is the womb of Mary the virgin, which bore the Son of the eternal Father.

P. COMM. *Concede.*—Assist, O merciful God, our frailty; that we who are preparing to celebrate the festival of the holy Mother of God, may by the succour of her prayers, rise from our iniquities. Thro'.

XV. ASSUMPTION *of the* B. V. M.

INTROIT.

LET us all rejoice in the Lord, whilst we celebrate this festival in honour of the B. V. M. for whose Assumption the angels rejoice, and praise the Son of God.

Ps. My heart hath uttered a good word: I speak my works to the king. *V.* Glory.

GAUDEAMUS omnes in Domino, diem festum celebrantes, sub honore beatæ Mariæ, Virginis, de cujus Assumptione gaudent angeli, et collaudant Filium Dei.

Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi.

V. Gloria.

COLLECT. *Famulorum.*—Forgive, O Lord, we beseech thee, the sins of thy people: that we, who are not able to do any thing of ourselves that can be pleasing to thee, may be assisted in the way of salvation by the prayers of the Mother of thy Son. Thro'. the same.

LESSON. *Eccl.* xxiv. 11. 20.—I sought rest every where, and I shall abide in the inheritance of the Lord. Then the Creator of all things gave his orders, and said to me: and he that made me, rested in my tabernacle, and he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. From the beginning, and before the world was I created, and unto the world to come I

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shall not cease to be, and in the holy dwelling place I have ministered before him. And I was so established in Sion, and in the holy city likewise I rested, and my power *was* in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion. I was exalted like a palm tree in Cades, and as a rose plant in Jericho: as a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted. I gave a sweet smell like cinnamon, and aromatical balm: like the myrrh I yielded a sweet odour.

GRAD. *Ps.* xliv.—Because of thy truth and meekness, and justice, and thy right hand shall conduct thee wonderfully. *V.* Hear, O daughter, and see and be attentive: for the king is taken with thy beauty. *Alleluia, Alleluia.* V. *Assumpta est Maria in cœlum, gaudet exercitus angelorum.* Alleluia. *V.* Mary is taken up into heaven, and all the host of angels are in joy. *Alleluia.*

GOSPEL. *Luke* x. 38. 42.—*At that time:* Jesus entered into a certain town; and a certain woman named Martha, received him into her house. And she had a sister called Mary. Who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken from her. CREDO.

OFFERT.—Mary is taken up into heaven, the angels rejoice, and join in the praises of the Lord. *Alleluia.*

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SECRET.—May the prayer, O Lord, of the Mother of God assist thy people: that we may experience her intercession for us in thy heavenly glory, whom we know departed this life to satisfy the condition of our mortality. Thro'.

COMM. *Luke* x.—Mary has chosen the best part, which shall not be taken from her for ever.

P. COMM. *Mensæ.*—Having partaken of thy heavenly table, we humbly beseech thy clemency, O Lord our God, that we who honour the Assumption of the Mother of God, may by her intercession, be delivered from all evils. Thro'.

SUNDAY *within the* OCTAVE. St. JOACHIM, c.

INTROIT. *Ps.* cxi.

HE hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory. *Ps.* Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

V. Glory.

DISPERSIT, dedit pauperibus: justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

Ps. Beatus vir qui timet Dominum: in mandatis ejus cupit nimis.

V. Gloria.

COLLECT. *Deus, qui.*—O God, who amongst all thy saints, didst choose blessed Joachim to be the father of her who bore thy Son: grant we beseech thee, that we may be sensible of his protection, whose festival we celebrate. Thro'.

COLLECT, &c. *of the* Sunday, *and then of the* Assumption, *p.* 642.

LESSON, *Eccles.* xxxi. *as in p.* 488.

GRAD. *Ps.* cxi.—He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *Alleluia. Alleluia.* V. *O Joachim, sancte conjuge Annæ, pate*

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almæ virginis, hic famulis confer salutis opem. *V.* O Joachim, holy husband of Anne, father of the holy Virgin, obtain for us in this life what is necessary for our salvation.

GOSPEL. *Matt.* i. *as on the* 8th *of* Dec. *p.* 530.

OFFERT. *Ps.* viii.—Thou hast crowned him, O Lord, with glory and honour, and hast set him over the works of thy hands.

SECRET.—Favourably receive, O most merciful God, the sacrifice offered to thy Majesty in honour of the holy patriarch Joachim, father of the Virgin Mary: that by the intercession of him, of his spouse, and of their blessed daughter, we may obtain pardon of all our sins, and eternal glory. Thro'.

COMM.—This is the faithful and prudent servant, whom the Lord hath placed over his family, to give them their measure of wheat in due season.

P. COMM. *Quæsumus.*—Grant, we beseech thee, O Almighty God, by the merits and prayers of blessed Joachim, the father of her who bore thy beloved Son, our Lord Jesus Christ, that the sacrament which we have received may make us worthy of being assisted by thy grace in this life, and of partaking of eternal glory in the world to come. Thro'.

The Gospel *of the* Sunday *is read at the end of* Mass.

XVII. OCTAVE *of* St. LAWRENCE, m.

INTROIT. *Ps.* xvi.—Thou hast proved my heart, O Lord, and visited it by night: thou hast tried me by fire, and iniquity hath not been found in me. *Ps.* Hear, O Lord, my justice: attend to my supplication. *V.* Glory.

COLLECT. *Excita.*—Raise up, O Lord, in thy church, that spirit which blessed Lawrence obeyed: that being filled with the same, we may zealously love what he loved, and practice what he taught. Thro'.—in unity of the same.

COLLECT, &c. *of the* Assumption, *p.* 642.

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EPISTLE, 2 *Cor.* xi. *as on the* Feast, *p.* 639.

GRAD. *Ps.* viii.—Thou hast crowned him with glory and honour, O Lord. *V.* And thou hast set him over the works of thy hands. *Allel. Allel. V.* Lawrence the Deacon, wrought a good work, who by the sign of the cross gave sight to the blind. *Allel.*

GOSPEL. *John* xii. *as on the* Feast, *p.* 639.

OFFERT. *Ps.* xx. *as in p.* 491.

SECRET.—We beseech thee, O Lord, that the holy prayers and merits of blessed Lawrence, may render our sacrifice well pleasing to thee, to whom we solemnly offer it in his honour. Thro'.

PREFACE, *of the* blessed virgin Mary, *p.* xxxii.

COMM. *Matt.* xvi.—Let him who would come after me, deny himself, take up his cross, and follow me.

P. COMM. *Supplices.*—We humbly beseech thee, O Almighty God, by the intercession of blessed Lawrence, thy martyr, ever to keep under thy protection those who have partaken of thy heavenly gifts. Thro'.

XVIII. Commem. *of* St. AGAPETE, m.

COLLECT. *Lætetur.*—May thy church rejoice, O God, under the protection of blessed Agapete, thy martyr, and by the assistance of his prayers increase in devotion, and be secured against all adversities. Thro'.

SECRET.—Receive, O Lord, the present we offer thee on his feast, by whose intercession we hope to be delivered.

P. COMM. *Satiasti.*—Thou hast fed, O Lord, thy family with these sacred oblations: ever therefore, comfort us with his intercession whose feast we celebrate. Thro'.

XXI. St. JANE FRANCES, w.

All as in Mass XXI. *p.* 502, *except*

COLLECT. *Omnipotens.*—O Almighty and mer

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ciful God, who hast granted blessed Jane Frances, inflamed with the love of thee, a wonderful degree of fortitude through all the paths of life, and wast pleased through her, to adorn thy church with a new offspring: grant, by her merits and prayers, that we who, sensible of our weakness, confide in thy strength, may overcome all adversities with the help of thy heavenly grace. Thro'.

Commem. *of the* Assumption, *p.* 642.

SECRET.—May these offerings, we beseech thee O Lord, enkindle in us the fire of thy love, which burned so vehemently in the heart of blessed Frances, and consumed it with the flames of everlasting charity. Thro'.

P. COMM. *Spiritum.*—Infuse into us, O Lord, the spirit of thy love, that by the prayers of blessed Jane Frances, thou wouldst cause those whom thou hast fed with the bread of heaven to despise whatever is earthly, and follow thee with pure minds. Thro'.

XXII. OCTAVE *of the* ASSUMPTION.

All as on the Feast, *p.* 642, *with the following* Commem. *of* SS. TIMOTHY, &c. mm.

COLLECT. *Auxilium.*—Help us, O Lord, in thy mercy, and, by the intercession of thy martyrs, Tymothy, Hyppolite and Symphorian, shelter us under the protection of thy goodness. Thro'.

SECRET.—May the offerings, O Lord, of thy devout people be acceptable to thee in honour of thy saints, by whose merits they have experienced help in their afflictions. Thro'.

P. COMM. *Divini muneris.*—Being abundantly fed with thy divine gifts, we beseech thee, O Lord our God, that, by the intercession of thy blessed martyrs, we may obtain eternal life, by partaking thereof. Thro'.

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XXIII. St. PHILIP BENITIUS, c.

Al. as in Mass XIV. *p.* 489, *except*

COLLECT. *Deus, qui.*—O God, who in blessed Philip, thy confessor, has left us an example of humility: grant that, in imitation of him, we may despise the prosperity of this world, and have our hearts always fixed on the happiness of the next. Thro'

XXIV. St. BARTHOLOMEW, ap.

INTROIT, Mihi autem, *as in p.* 524.

COLLECT. *Omnipotens.*—O Almighty and eternal God, who comfortest thy people by the sacred and venerable solemnity of thy blessed apostle Bartholomew: grant, we beseech thee, that we may love what he believed, and practise what he taught. Thro'.

EPISTLE. 1 *Cor.* xii. 27. 31.—*Brethren:* You are the body of Christ, and members of a member. And God indeed hath set some in the church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all *workers* of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be ye zealous for the better gifts.

GRAD. *as on the* Feast *of* St. Andrew, *p.* 524.

Alleluia, Alleluia. V. The glorious choir of apostles bless thee, O Lord. *Alleluia.*

GOSPEL. *Luke* vi. 12. 19.—*At that time:* Jesus went out into a mountain to pray, and he passed the whole night in the prayer of God. And when day was come, he called unto him his disciples: and he chose twelve of them (whom also he named Apostles): Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James *the son of* Alpheus, and

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Simon who is called Zelotes, and Jude *the brother of* James and Judas Iscariot who was the traitor. And coming down with them, he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast of Tyre and Sidon, who were come to hear him, and to be healed of their diseases And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him, for virtue went out from him, and healed all. CREDO.

OFFERT. *Ps.* cxxxviii.—To me, thy friends, O God are made exceedingly honourable: their principality is exceedingly strengthened.

SECRET.—Grant, we beseech thee, O Lord, that as we celebrate the festival of thy apostle Bartholomew, we may be partakers of thy benefits, by his intercession, in whose honour we offer thee this sacrifice of praise. Thro'.

COMM. *Matt.* xix.—You, who have followed me, shall sit on seats, judging the twelve tribes of Israel, saith the Lord.

P. COMM. *Sumptum.*—Grant, O Lord, we beseech thee, that the pledge of our eternal redemption, which we have received, may, by the intercession of thy apostle Bartholomew, procure for us the necessary assistance for this life, and for that which is to come. Thro'.

XXV. St. LEWIS, King *and* c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Deus, qui.*—O God, who removedst blessed Lewis thy confessor, from an earthly kingdom to the glory of an heavenly crown: grant, we beseech thee, by his virtues and prayers, that we may be received into the company of the King of kings, Jesus Christ thy only Son. Who.

LESSON, *Wisd.* x. *as in p.* 466. *and* GRAD. *Ps.* xci. *as in p.* 488.

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GOSPEL. *Luke* xix. 12. 26.—*At that time Jesus spoke this parable to his disciples:* A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds, and said to them: Trade till I come. But his citizens hated him: and they sent an embassage after him, saying: We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money: that he might know how much every man had gained by trading. And the first came, saying: Lord, thy pound hath gained ten pounds. And he said to him: Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying: Lord, thy pound hath gained five pounds. And he said to him: Be thou also over five cities. And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow: and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by: Take the pound away from him, and give it to him that hath the ten pounds. And they said to him: Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath shall be taken from him.

OFFERT. *Ps.* lxxxviii.—My truth and my mercy

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shall be with him, and in my name shall his horn be exalted.

SECRET.—Grant, we beseech thee, O Almighty God, that as thy Confessor, blessed Lewis, despising all the delights of the world, studied only to please Christ his King; so also his prayers may render us acceptable to thee. Thro'.

P. COMM. *Deus, qui.*—O God, who didst render blessed Lewis, thy Confessor, illustrious on earth, and now glorious in heaven: appoint him, we beseech thee, the defender of thy church. Thro'.

XXVI. St. ZEPHYRINE, p. m.

All as in Mass II. *p.* 464, *except*

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that as we rejoice in the merits of blessed Zephyrine, thy martyr and bp. we may receive benefits from his example. Thro'.

XXVII. St. JOSEPH CALASANCTIUS, c.

INTROIT.—Come, children, hearken to me: I will teach you the fear of the Lord. *Ps.* I will bless the Lord at all times: his praise shall be always in my mouth. *V.* Glory.

COLLECT. *Deus, qui.*—O God, who, by blessed Joseph, didst provide for thy church new helps by the instruction of youth in the spirit of understanding and piety: grant, we beseech thee, that by his example and intercession, we may both so act and teach, as to obtain an eternal reward. Thro'.

LESSON. *Wisd.* x. *as in p.* 466.

GRAD. *Ps.* xxxvi. *as in p.* 490.

GOSPEL. *Matt. as on the* 29th Sept. to*, *p.* 667

OFFERT.—The Lord hears the prayers of the poor ones: he directs their hearts, and his ear is bent on them.

SECRET.—We lay on thy altar, O Lord, the

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offerings we have made unto thee, that they may become a means of propitiation unto us, by the intercession of him, whose patronage thou hast been pleased to grant us. Thro'.

COMM.—Suffer little ones to come unto me, and hinder them not: for to such belongs the kingdom of heaven.

P. COMM. *Sanctificati.*—Being sanctified, O Lord, by this saving mystery, we beseech thee, that, by the intercession of blessed Joseph, thy Confessor, we may ever increase in piety. Thro'.

XXVIII. St. AUGUSTIN, bp. c. D.

All as in Mass XII. *p.* 485, *except*

COLLECT. *Adesto.*—Give ear, O Lord, to our prayers, and by the intercession of blessed Augustin, thy conf. and bp. favourably bestow the effects of thy accustomed mercy on us, to whom thou hast given reason to trust in thy goodness. Thro'.

COLL. (*Of St. Hermes.*) *Deus, qui.*—O God, who gavest blessed Hermes, thy martyr, strength and constancy in his sufferings: grant, by his example, that for thy love we may despise whatever this world esteems great, and dread none of its terrors. Thro'.

GRAD. *to Alleluia, as in p.* 486.

V. I have found David, my servant: with my holy oil I have anointed him. *Alleluia.*

SECRET. (*Of St. Hermes.*)—We offer thee, O Lord, the sacrifice of praise in commemoration of thy saints: grant, therefore, we beseech thee, that what hath procured glory for them may avail to our salvation. Thro'.

P. COMM. (*Of St. Hermes.*)—Being fed with thy heavenly food, O Lord, we beseech thy clemency, that by the prayers of blessed Hermes, thy martyr we may partake of the salutary effects of the mysteries which we celebrate with humility. Thro'.

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XXIX. DECOLLATION *of* St. J. BAPTIST.

INTROIT. *Ps.* cxviii. *as in p.* 493, *to*

Ps. It is good to praise the Lord, and to sing to thy name, O thou the Most High! *V.* Glory.

COLLECT. *Sancti Joannis.*—Grant, we beseech thee, O Almighty God, that the venerable solemnity of blessed John the Baptist, thy precursor and martyr, may procure us the effects of thy saving aid. Who livest.

COLLECT, *&c. of* St. SABINA, *as in p.* 493.

LESSON. *Jer.* i. 17. 19.—*In those days:* The word of the Lord came to me saying: Gird up thy loins and arise, and speak to them all that I command thee. Be not afraid at their presence: for I will make thee not to fear their countenance. For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land. And they shall fight against thee, and shall not prevail: and I am with thee, saith the Lord, to deliver thee.

GRAD. *to Alleluia, as in* Mass XII. *p.* 486.—*V.* The righteous man shall bud forth like a lily: and flourish for ever before the Lord. *Alleluia.*

GOSPEL. *Mark* vi. 17, 29.——*At that time:* Herod sent and apprehended John, and bound him in prison for the sake of Herodias the wife of Philip his brother, because he had married her. For John said to Herod: It is not lawful for thee to have thy brother's wife. Now Herodias laid snares for him: and was desirous to put him to death, and could not. For Herod feared John, knowing him to be a just and holy man: and kept him, and when he heard him, he did many things: and he heard him willingly. And when a convenient day was come, Herod made a supper for his birth day, for the princes, and

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tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee. And he swore to her: Whatsoever thou shalt ask, I will give thee, though *it be* the half of my kingdom. Who when she was gone out, said to her mother: What shall I ask? But she said: the head of John the Baptist. And when she was come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad; yet because of his oath, and because of them that were with him at table, he would not displease her: but sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish; and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing, came, and took his body, and laid it in a tomb.

OFFERT.—In thy strength, O Lord, the just shall joy: and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire.

SECRET.—Grant, we beseech thee, O Lord, that the offerings we bring on this festival of thy martyr blessed John the Baptist, may, by his intercession, procure for us salvation.

P. COMM. *Conferat.*—May the solemnity of holy John the Baptist enable us, O Lord, both to venerate what these august mysteries signify and to find the effects thereof in ourselves. Thro'.

XXX. St. ROSE *of* LIMA.

All as in Mass XIX. *p.* 498, *except*

COLLECT. *Bonorum.*—O Almighty God, he giver of all good gifts, who wast pleased that blessed

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Rose, abundantly favoured with the dew of heavenly grace, should beautify the Indies with her purity and patience: grant that we thy servants, following the perfume of her virtues, may become an agreeable odour to Christ. Thro'.

COLLECT, *&c. of* St. FELIX. *Majestatem.*—We humbly beseech thy Majesty, O Lord, that as in celebrating the festivals of the saints, thou fillest us with new joys: so thou wouldest vouchsafe to protect us by their prayers. Thro'.

SECRET. (*Of ib.*)—Favourably regard, O Lord, the offerings of thy people, and make them sensible of the salutary effects of what they celebrate with a devout mind in honour of thy saints. Thro'.

P. COMM. *Repleti.* (*Of ib.*)—Being fed, O Lord, with thy heavenly gifts, we beseech thee, by the intercession of thy saints, that we may always remain thankful. Thro'.

September 1. St. RAYMOND NONNATUS, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Deus, qui.*—O God, who didst make blessed Raymond, thy confessor, wonderfully eminent by redeeming the faithful out of captivity: grant, by his prayers, that being freed from the bonds of sin, we may cheerfully perform what is most pleasing to thee. Thro'.

II. St. STEPHEN, King *and* c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Concede.*—Grant to thy church, Almighty God, that as blessed Stephen, thy confessor, while he reigned on earth, enlarged her bounds, so being now glorious in heaven, he may be her protector. Thro'.

GOSPEL. *Luke* xix. *as on the* 25*th* Aug. p. 650.

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SECRET.—Favourably look down, O Almighty God, on our offerings, and grant, that as we celebrate the mysteries of our Lord's passion, we may imitate what we perform. Thro'.

P. COMM. *Præsta.*—Grant, we beseech thee, O Almighty God, that we may with suitable devotion imitate the faith of thy confessor, blessed Stephen: who, by the propagation of the same faith, merited to pass from an earthly kingdom to the glory of an heavenly one. Thro'.

VIII. NATIVITY *of the* B. V. M. *as p.* 529.

Should the following festival (which occurs on the SUNDAY *within the* OCTAVE *of the preceding) fall on the* XIV. *it is transferred to the next vacant day; but if on the* XV. *then the ensuing* Mass *is said without any* Commem. *of the* Octave-day.

FEAST *of the* NAME *of the* B. V. MARY.

INTROIT:—Vultum tuum, *as in p.* 499.

COLLECT. *Concede.*—Grant, we beseech thee, O Almighty God, that thy faithful, who rejoice under the name and protection of the most blessed Virgin Mary, may, by her pious intercession, be delivered from all evils here on earth, and be brought to the eternal joys of heaven. Thro'.

COLLECT, *&c. of the* Sunday *after* Pentecost.

LESSON. *Eccles.* xxiv. 23. 31.—As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits. For my spirit is sweet above honey and my inheritance above honey and the honeycomb. My memory is unto everlasting generations

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They that eat me shall yet hunger: and they that drink me shall yet thirst. He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin. They that explain me, shall have life everlasting.

GRAD.—Thou art blessed, and worthy of our respects, O Mary, the Virgin, who without prejudice to thy virginity, didst become the Mother of the Saviour. *V.* O Virgin Mother of God! he became man, and was shut up in thy womb, whom the whole world cannot contain. *Alleluia, Alleluia.*

V. *Post partum Virgo inviolata permansisti: Dei genitrix, intercede pro nobis. V.* After child-birth thou didst remain a pure Virgin: O Mother of God, intercede for us. *Alleluia.*

GOSPEL.—*Luke* i. *as on the* 25*th* March, *p.* 565, Offertory Secret, Comm. *and* P. Comm. *as in the* Votive Mass, *p.* 507. *At the end of* Mass *is read the* GOSPEL *of the* Sunday.

IX. COMMEM. *of* St.—GORGONIUS, m.

COLLECT. *Sanctus.*— May the intercession, O Lord, of blessed Gorgonius, thy martyr, bring comfort to thy people; and fill them with spiritual joy on this his sacred festival. Thro'.

SECRET.—May the offerings of us thy servants, O Lord, be acceptable to thee, by the intercession of blessed Gorgonius, thy martyr.

P. COMM. *Familiam.*—Grant, O God, that thy servants may taste and be fed with eternal joys: and by the example of thy martyr Gorgonius, be continually replenished with the good odour of thy Son Christ. Who liveth.

XI. COMMEM. *of* SS. PROTUS, &c. mm.

COLLECT. *Beatorum.*—We beseech thee, O Lord, that the constancy of thy holy martyrs, Protus and Hyacinth, may be an encouragement to us in

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our sufferings; and that, by their prayers, we may find a continual protection. Thro'.

SECRET.—We offer thee, O Lord, in memory of thy holy martyrs, Protus and Hyacinth, the gifts which are due to thee: grant, we beseech thee, that we may thereby receive the assistance necessary for eternal life.

P. COMM. *Ut percepta.*—grant, we beseech thee, O Lord, by the intercession of thy holy martyrs, Protus and Hyacinth, that thy holy mysteries which we have received, may purify us.

XIV. EXALTATION *of the* H. CROSS.

INTROIT.—Nos autem, *as in p.* 271.

COLLECT. *Deus, qui.*—O God, who this day fillest thy people with joy, by the yearly solemnity of the Exaltation of the Holy Cross: grant, we beseech thee, that as we believe the sacred mystery of our redemption in this mortal life, so we may feel the effects thereof in the life to come. Thro'.

COLLECT, *Famulis*, &c. *of the* Nativity, *p.* 529.

EPISTLE, *Phil.* ii. 5. *as on the* 3d *of* May, *p.* 577

GRAD. *as on* Maundy-Thursday, *p.* 272.

V. Alleluia, Alleluia. Sweet nails, sweet wood, that bore so sweet a burden: thou alone wast worthy to bear the King, the Lord of Heaven. *Alleluia.*

GOSPEL. *John* xii. 31. 36.—*At that time: Jesus said to the multitude of the Jews:* Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. (Now this he said signifying what death he should die.) The multitude answered him: we have heard out of the law, that Christ abideth for ever: and how sayest thou: The Son of man must be lifted up? Who is this Son of Man? Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness

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overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light. CREDO.

OFFERT.—Defend, O Lord, thy people, by the sign of the Cross, from the snares of their enemies; that we may do thee laudable service, and our sacrifice may be acceptable. *Alleluia.*

SECRET.—Being about to be nourished by the body and blood of our Lord Jesus Christ, by whom the standard of the Cross was blessed: we beseech thee, O Lord our God, that we may eternally enjoy the salutary effects of that precious Cross, which we have the happiness to reverence. Thro'.

PREFACE.—Qui salutem, *p.* xxx.

COMM.—By the sign of the Cross, deliver us, O God, from all our enemies.

P. COMM. *Adesto.*—Assist us, O Lord our God, and by virtue of the Holy Cross, defend those from all danger whom thou causest, with joy, to render it the honour it deserves. Thro'.

XV. OCTAVE *of the* NATIVITY *of* B. M. V.

All as on the Conception, *p.* 529, *with the following* Commem. *of* St. Nicomedes.

COLLECT. *Adesto.*—Be merciful, O Lord, to thy people, that being improved by the singular virtues of blessed Nicomedes thy martyr, they may have the continual assistance of his prayers, for the obtaining thy mercy. Thro'.

SECRET.—Favourably receive, O Lord, the gifts we offer, and may the prayers of blessed Nicomedes, thy martyr, render them agreeable to thee. Thro'

P. COMM. *Purificent.*—May the mysteries, which we have received purify us, O Lord; and, by the intercession of blessed Nicomedes, thy martyr, deliver us from all our sins. Thro'.

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XVI. SS. CORNELIUS *and* CYPRIAN, mm.

All as in Mass VII. *p.* 475, *with a* Commem. *of* SS. Euphemia, &c. mm.

COLLECT. *Præsta.*—Grant, O Lord, we may with joy receive the effects of our prayers, so as happily to imitate the holy martyrs, Euphemia, Lucia, and Geminianus, in the constant profession of their faith, whose sufferings we honour with a yearly devotion. Thro'.

SECRET. (*Of the same.*)—Mercifully look down, O Lord, we beseech thee, on the offerings of thy people, and grant that we may enjoy their suffrages, whose feast thou grantest us to celebrate. Thro'.

P. COMM. *Exaudia.* (*Of the same.*)—Hear, O Lord, our prayers, and grant that we may be continually defended by the assistance of thy holy martyrs, Euphemia, Lucia, and Geminianus, whose festival we celebrate. Thro'.

XVII. *The* STIGMAS *of* St. FRANCIS.

All as on the 14*th* October, *p.* 670, *except*

COLLECT. *Domine Jesu.*—O Lord Jesus Christ, who, for the inflaming our cold and tepid souls with the fire of thy love, was pleased to renew the sacred marks of thy passion in the flesh of blessed Francis: mercifully grant, through his virtues and prayers, that we may always bear thy cross with patience, and bring forth worthy fruits of penance. Who livest.

GOSPEL. *Matt.* xxiv. *as in p.* 485.

P. COMM. *Deus, qui.*—O God, who hast many ways demonstrated the wonderful mysteries of the cross in blessed Francis thy Confessor: grant, we beseech thee, that we may always imitate the examples of his devotion, and be fortified by continual meditation on the same cross. Thro'.

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XVIII. St. JOSEPH a Cupertine, c.

INTROIT. *Eccles.* i.—The love of God is honourable wisdom, and they to whom she shall shew herself, love her by the sight and by the knowledge of her great works. *Ps.* How lovely are thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord. *V.* Glory.

COLLECT. *Deus, qui.*——O God, who wast pleased to draw all things to thy only begotten Son, when raised on high: mercifully grant that, by the merits and example of thy seraphic confessor, Joseph, being raised above all earthly desires, we may arrive at him. Who liveth.

EPISTLE, 1 *Cor.* xiii. *as in p.* 111.

GRAD. *Ps.* xx.—Thou hast prevented him, O Lord, with blessings of sweetness; thou hast set on his head a crown of precious stones. *V.* He asked life of thee, and thou hast given him length of days for ever and ever. *Allel. Allel. V.* The eye of the Lord looked kindly on him: he lifted him from his humble state, and raised up his head. *Alleluia.*

GOSPEL. *Matt.* xxii. *as in p.* 446.

OFFERT. *Ps.* xxxiv.—But when they were troublesome to me I was clothed with haircloth. I humbled my soul with fasting: and my prayer shall be turned into my bosom.

SECRET.--We offer thee, O Lord, in honour of thy saints, a sacrifice of praise, by which we hope to be delivered from all present and future evils. Thro'.

COMM. *Ps.*—I am poor and sorrowful: thy salvation, O God, hath set me up: I will praise the name of God with a canticle: and I will magnify him in praise.

P. COMM. *Refecti, as in p.* 489.

XX. SS. EUSTACHIUS *and* Companions, mm. *All as in* Mass VIII. *p.* 477, *with a* Commem. *of* St. Matthew *by the* Collect *of the* Vigil *of an* Apostle, *p.* 463, *and the following* Gospel *at the end of* Mass

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GOSPEL. *Luke* v. 27. 32.—*At that time:* Jesus saw a publican named Levi, sitting at the receipt of custom, and he said to him: Follow me. And leaving all things he rose up and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others, that were at table with them. But the Pharisees and Scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners? And Jesus answering, said to them: They that are whole need not the physician; but they that are sick. I came not to call the just, but sinners to penance.

XXI. St. MATTHEW, ap. and Evangelist.

INTROIT, Os justi, *as in p.* 488.

COLLECT. *Beati Apostoli.*—Grant, O Lord, we may be aided by the prayers of blessed Matthew, the apostle and evangelist: that what we cannot obtain by our own weakness, may be granted us by his intercession. Thro'.

LESSON, *Ezek.* i. *as on* St. Mark's Day, *p.* 572.

GRAD. *Ps.* cxi.—Blessed is the man that feareth the Lord, he shall delight exceedingly in his commandments. *V.* His seed shall be mighty upon earth: the generation of the righteous shall be blessed. *Alleluia, Alleluia. V.* The glorious choir of apostles praise thee, O Lord. *Alleluia.*

GOSPEL. *Matt.* ix. 9. 13.——*At that time:* Jesus saw a man sitting in the custom-house, named Matthew; and he said to him: Follow me. And he arose up, and followed him. And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples. And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners? But Jesus hearing it, said: They that are in health, need not a physician, but

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they that are ill. Go then and learn what this meaneth. *I will have mercy, and not sacrifice.* For I am not come to call the just, but sinners. CREDO.

OFFERT.—Thou hath set on his head a crown of precious stones: he asked life of thee, and thou didst grant it unto him. *Alleluia.*

SECRET.—May the offerings of thy Church, we beseech thee O Lord, be rendered agreeable to thee by the prayers of blessed Matthew, thy apostle and evangelist, by whose excellent preaching she is instructed. Thro'.

COMM. *Ps.* xx.—His glory is great in thy salvation: glory and great beauty shalt thou lay upon him, O Lord.

P. COMM. *Perceptis.*— Having received these holy mysteries, we beseech thee, O Lord, by the intercession of the blessed apostle and evangelist Matthew, that what we have celebrated in thanksgiving for the glory bestowed on him, may be a remedy to us. Thro'.

XXII. St. THOMAS *of* Villa Nova, bp. c.

All as in Mass X. * *p.* 482, *except*

COLLECT. *Deus, qui.*—O God, by whose gifts the blessed bishop Thomas became eminent for his charity towards the poor: we beseech thee by his intercession plentifully to pour forth the riches of thy mercy on all those who call upon thee. Thro'.

COLLECT *of* SS. Maurice, &c. (*Annue.*)—Grant, we beseech thee, O Almighty God, that the festival of thy holy martyrs, Maurice and his Companions, may bring joy to our souls; that confiding in their prayers we may rejoice on their feast. Thro'.

SECRET *of the same.*—Look down, we beseech thee, O Lord, on the offerings we make in memory of thy holy martyrs, Maurice and his Companions, and grant that we may be ever partakers of the fruit

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thereof by their intercession, in honour of whom they are acceptable to thee. Thro'.

P. COMM. *of the same.* (*Cœlestibus.*)—Being refreshed by these heavenly and joyful mysteries, we humbly beseech thee, O Lord, that we may enjoy their protection, in whose triumphs we glory. Thro'.

XXIII. St. LINUS, p. m.

All as in Mass I. *p.* 461, *except*

COLLECT. (*Deus, qui, nos*), *with its* Secret *and* P. Comm. *as in* Mass II. *p.* 464.

COLLECT. *of* St. Thecla. (*Da quæsumus.*)—Grant, we beseech thee, O Almighty God, that we who celebrate the passion of blessed Thecla, thy virgin and martyr may find joy on this her yearly solemnity, and be improved by the example of so great a faith. Thro'.

SECRET, (Receive,) *and* P. Comm. (*Auxilientur,*) *of* St. Thecla, *as in p.* 495.

XXIV. B. V. MARY *of* Mercy.

All as in the Votive Mass, Salve, *p.* 507, *except*

COLLECT. *Deus, qui.*—O God, who by the most glorious Mother of thy Son, wast pleased to appoint a new order in thy Church for delivering the faithful out of the hands of infidels: grant, we beseech thee, that we also may be delivered from the slavery of the devil, by her merits and prayers whom we devoutly nonour in the institution of so charitable a work Thro'.

XXVI. SS. CYPRIAN *and* JUSTINA, mm.

All as in Mass IX. *p.* 479, *except*

COLLECT. *Beatorum.*—May these, thy holy martyrs Cyprian and Justina, O Lord, be a continual protection to us, for thou wilt never let thy mercy be wanting to those, whom thou favourest with such assistance. Thro'.

SECRET, (We bring) *and* P. Comm.(*Præsta.*) *p.* 479

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XXVII. SS. COSMAS *and* DAMIAN, mm.

All as in Mass VIII. *p.* 477, *except*

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that celebrating the festival of thy holy martyrs, Cosmas and Damian, we may, by their intercession, be delivered from all impending evils. Thro'.

GRAD.—The just cried out, &c. *p.* 480, *to*

V. These were truly brothers, who have triumphed over the iniquity of the world, followed Christ, and are in possession of the glorious kingdom of heaven. *Alleluia.*

OFFERT. *Ps.* v.—All they that love thy name shall glory in thee. For thou, O Lord, wilt bless the just: O Lord, thou hast crowned us, as with a shield of thy good will.

SECRET.—Let us not be deprived, O Lord, we beseech thee, of the pious intercession of thy saints, which may render our offerings acceptable to thee, and obtain for us the pardon of our sins. Thro'.

COMM. *Ps.* lxxviii.—They have given the bodies of thy servants, O Lord, to be meat for the fowls of the air; the flesh of thy saints to the beasts of the earth: according to the greatness of thy arm: take possession of them that have been put to death.

P. COMM. *Protegat.*—We beseech thee, O Lord, to assist thy people by virtue of this heavenly banquet, and the joint intercession of thy saints.

XXVIII. St. WENCESLAUS, m.

All as in Mass III. *p.* 466, *except*

COLLECT. *Deus, qui.*—O God, who by a glorious martyrdom, was pleased to remove blessed Wenceslaus from an earthly government to the kingdom of heaven: grant, that by his prayers, we may

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be preserved from all adversity, and at length admitted to partake of the same glory. Thro'.

GOSPEL. *Matt.* xvi. *as in p.* 465.

XXIX. DEDICATION *of* St. MICHAEL,

And also for the Feast *of his* Apparition *8th May.*

INTROIT. *Ps.* cii.—Bless the Lord, all ye his angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders. *Allel. Allel. Ps.* Bless the Lord, O! my soul: let all that is within me praise his holy name. *V.* Glory.

COLLECT. *Deus qui.*—O God, who, by a wonderful order, hast regulated the employments of angels and men: grant that those who are always ministering before thee in heaven, may defend our lives here on earth. Thro'.

LESSON. *Rev.* i. 1. 5.—*In those days:* God gave unto him to make known to his servants the things which must shortly come to pass: and signified, sending by his angel to his servant John: who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. Blessed is he, that readeth and heareth the words of this prophecy: and keepeth these things which are written in it. For the time is at hand. John to the seven churches which are in Asia. Grace be unto you and peace from him that is, and that was, and that is to come, and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and hath washed us from our sins in his own blood.

GRAD. *Ps.* cii.—Bless the Lord, all ye his angels: you that are mighty in strength: and execute his word. *V.* Bless the Lord, O my soul, and let all that is within me praise his holy name.* *Allel. Allel*

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V. Holy Michael the Archangel, defend us in the battle: that we may not perish in the dreadful judgment. *Alleluia, Alleluia.* † *V.* [N. B. *On the* viii. *of* May *the* Grad. to * *is omitted, and after* † is *added.*] The sea shook, and the earth trembled, when Michael the Archangel came down from heaven. *Alleluia.*

GOSPEL. *Matt.* xviii. 1.-10.——*At that time:* The disciples came to Jesus saying: Who, thinkest thou is the greater in the kingdom of heaven? And Jesus calling unto him a little child, set him in the midst of them, and said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in my name, receiveth me. * But he that shall scandalize one of these little ones that believe in me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea. Wo to the world because of scandals. For it must needs be that scandals come: but nevertheless wo to that man by whom the scandal cometh. And if thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire. See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven.

OFFERT. *Rev.* viii.—An angel stood on the altar of the temple, having in his hand a golden censer: and much incense was given him: and the smoke

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of the incense ascended in the sight of God. *Allel Alleluia.*

SECRET.—We offer thee, O Lord, this sacrifice, of praise, that by the intercession of thy angels, thou wouldst mercifully receive the same, and grant that it may avail us unto salvation. Thro'.

COMM. *Dan.* iii.—O, all ye the angels of the Lord, bless the Lord: sing an hymn to him, and extol him for ever. *Alleluia.*

P. COMM. *Beati.*—We humbly beseech thee, O Lord, that being assisted by the intercession of B. Michael, thy archangel, we may receive in spirit, what we have received with our mouths. Thro'

XXX. St. JEROME, pr. c. *and* D.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Deus, qui.*—O God, who, to expound the holy scriptures, wast pleased to provide for thy holy church that great doctor, the blessed Jerome: grant, we beseech thee, that by his merits and thy grace, we may live according to what he taught us by word and example. Thro'.

SECRET.—Grant us grace, O Almighty God, by virtue of these heavenly gifts, to serve thee with perfect liberty of mind, by the intercession of blessed Jerome, thy Confessor, that the gifts we now offer may heal us and procure us glory. Thro'.

P. COMM. *Repleti.*—Being filled with this heavenly food, we beseech thee, O Lord, to grant us, by the intercession of blessed Jerome, thy Confessor, the grace of thy mercy.

I. Sunday *of October.*

FEAST *of the* ROSARY *of the* B. V. MARY.

All as in the Votive Mass, Salve, *p.* 507, *except*

COLLECT. *Deus, cujus.*—O God, whose only Son, by his life, death, and resurrection, hath ob

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tained for us the rewards of eternal salvation: grant, we beseech thee, that meditating on these mysteries in the most holy Rosary of the B. V. M. we may imitate what they contain, and come to the happiness which they promise. Thro'.

Here, as well as at the Secret *and* P. Comm. *is mad. a* Commem. *of the* Sunday *after* Pentecost, *the* Gospel *whereof is read at the end of the* Mass.

II. FEAST *of the* ANGELS GUARDIANS.

INTROIT. *Ps.* cii. *as on Michaelmas Day, p.* 666.

COLLECT. *Deus, qui.*—O God, who, in thy wonderful providence, hath been pleased to appoint thy holy angels for our guardians: mercifully hear our prayers, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Thro'.

LESSON. *Exod.* xxiii. 20. 23.—*Thus saith the Lord God:* Behold I will send my angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned: for he will not forgive when thou hast sinned, and my name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee. And my angel shall go before thee.

GRAD. *Ps.* xc. cii.—God hath given his angels charge over thee, to keep thee in all thy ways. *V.* In their hands they shall bear thee up, lest thou dash thy foot against a stone. *Alleluia, Alleluia. V.* Bless the Lord, all ye his hosts: you ministers of his that do his will, praise the Lord. *Alleluia.*

GOSPEL. *Matt. as on* Michaelmas-day, *p.* 667.

OFFERT Bless the Lord, all ye his angels: you ministers of his that do his will.

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SECRET.—Favourably receive, O Lord, the gifts which we offer thee in honour of thy holy angels: and mercifully grant that, by their continual protection, we may be delivered from present dangers, and obtain eternal life. Thro'.

COMM.—Bless the Lord, all ye angels of the Lord: sing a hymn to his praise, and extol him for ever. *Alleluia.*

P. COMM. *Sumpsimus.*—Having joyfully received, O Lord, the divine mysteries on this festival of thy holy angels: we beseech thee, that, by their intercession, we may always be delivered from the snares of our enemies, and fortified against all adversities. Thro'.

III. St. THOMAS, bp. *of* HEREFORD, c.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Deus, qui.*—O God, who hast adorned thy church with the angelical purity and virtues of thy blessed Bp. Thomas: grant that we thy servants may, by his merits and prayers, be associated with the heavenly host of angels. Thro'.

IV. St. FRANCIS *of* Assisium, c.

INTROIT. *Gal.* vi.—But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world. *Ps.* I cried to the Lord with my voice: with my voice I made supplication to the Lord. *V.* Glory.

COLLECT. *Deus, qui.*—O God, who by the exemplary virtues of blessed Francis, didst enlarge thy church by a new offspring: grant we may follow him in despising the things of this world, and be blessed in the perpetual enjoyment of thy heavenly grace. Thro'.

EPISTLE. *Gal.* vi. 14. 18.—*Brethren:* God forbid that I should glory, save in the cross of our

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Lord Jesus Christ; by whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me. For I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

GRAD. *Ps.* xxxvi. *as in p.* 486, *to*

V. Francis, poor and humble, goeth rich into heaven, and is honoured with celestial hymns. *Allel.*

GOSPEL. *Matt.* xi. *as on the* 15th Jan. *p.* 537.

OFFERT. *Ps.* lxxxviii.—My truth and my mercy are with him, and in my name shall his horn be exalted.

SECRET.—Sanctify the gifts dedicated to thee, O Lord: and by the intercession of blessed Francis, purify us from every stain of sin. Thro'.

COMM.—*Luke* xii.—This is the faithful and wise servant, whom the Lord hath placed over his family, to give them their measure of wheat in due season.

P. COMM. *Ecclesiam.*—We beseech thee, O Lord, that thy heavenly grace may increase thy church, which thou hast vouchsafed to enlighten by the glorious merits and example of blessed Francis, thy confessor. Thro'.

V. SS. PLACIDUS *and* COMPANIONS, mm.

All as in Mass IX. *p.* 479, *except the* Collect, Secret, *and* P. Comm. *which are taken from* Mass VIII. *pp.* 478, 479.

VI. St. BRUNO, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Sancti Brunonis.*—Grant, O Lord, we may be assisted by the holy prayers of blessed

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Bruno, thy Confessor, that we, who have grievously offended thy divine Majesty, may, through his merits and intercession, obtain pardon of all our sins. Thro'.

P. COMM. (*Quæsumus,*) *p.* 491.

VII. St. MARK, p. c.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Exaudi.*—Hear, O Lord, our prayers, and, by the intercession of blessed Mark, thy Confessor and Bishop, mercifully grant us pardon and peace. Thro'.

Of SS. *Sergius, Bacchus, &c.* (Sanctorum.)—We beseech thee, O Lord, that the eminent virtues of thy holy martyrs, Sergius, Bacchus, Marcellus, and Appuleius, may be a benefit to our souls, and encourage us to be always fervent in thy love.

SECRET.—May the offerings, &c. *as in p.* 499.

Of SS. *Sergius, &c.*—We beseech thee, O Lord, that this host, which is to be offered to thee, may render thy divine Majesty appeased by the worthy intercession of thy saints.

P. COMM. *Da, quæsumus.*—Grant, O Lord, we beseech thee, that thy faithful people may always joyfully honour thy saints, and ever be protected by their prayers. Thro'.

Of SS. *Sergius, &c.* (Sacramentis.)—Strengthen us, O Lord, by the mysteries which we have received, and, by the intercession of thy holy martyrs, Sergius, Bacchus, Marcellus, and Appuleius, grant us spiritual arms, whereby we may be defended from all assaults of the devil.

VIII. St. BRIDGET, w.

All as in Mass XXI. *p.* 502, *except*

COLLECT.—O Lord our God, who through thy

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only begotten Son hast revealed heavenly secrets to blessed Bridget: grant, through her pious intercession, that we thy servants may rejoice for ever in the communication of thy everlasting glory. Thro'.

EPISTLE. 1 *Tim. as on* 4th *of* May, *p.* 580

GOSPEL. *Matt.* xiii. *as in p.* 501.

IX. SS. DIONYSIUS, &c. mm.

All as in Mass VIII. *p.* 477, *except*

COLLECT. *Deus, qui.*—O God, who didst this day support blessed Dionysius, thy martyr and bishop, with the gift of constancy in his sufferings: and didst join to him Rusticus and Eleutherius, to spread thy name among the Gentiles: grant, we beseech thee, that, after their example, we may despise the pleasing things of this world, and fear none of its terrors. Thro'.

LESSON. *Acts* xvii. 22.—*In those days:* Paul standing in the midst of Areopagus, said: Ye men of Athens, I perceive that in all things you are too superstitious. For passing by and seeing your idols, I found an altar also on which was written: *To the unknown God.* What therefore you worship without knowing it, that I preach to you. God who made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands, neither is he served with men's hands, as though he needed any thing, seeing it is he who giveth to all, life, and breath, and all things: and hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God, if happily they may feel after him or find him; although he be not far from every one of us: for in him we live and move, and be as some also of your own poets said: *For we are also his offspring.* Being therefore the offspring of God,

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we must not suppose the Divinity to be like unto gold, or silver, or stone, the graving of art and device of man. And God indeed having winked at the times of this ignorance, now declareth to men, that all should every where do penance, because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed, giving faith to all, by raising him up from the dead. And when they had heard of the resurrection of the dead, some indeed mocked; but others said: We will hear thee again concerning this matter. So Paul went out from among them. But certain men adhered to him, and believed: among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

GOSPEL. *Luke* xii. *as on the* 26th June, *p.* 603.

SECRET.—Favourably, O Lord, receive the gifts which thy people offer thee in honour of thy saints: and by their intercession, we beseech thee to sanctify us. Thro'.

P. COMM. *Sumptis.*—Grant, we beseech thee, O Lord, by the intercession of thy holy martyrs, Dionysius, Rusticus, and Eleutherius, that we may advance more and more in the way of our eternal redemption, by virtue of the sacraments which we have received. Thro'.

XI. St. FRANCIS BORGIA, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT, *Domine Jesu.*—Lord Jesus Christ, who art both the model and the reward of true humility, we beseech thee, that as by thy grace blessed Francis became a glorious follower of thee in the contempt of earthly grandeur: so we also, by the like imitation of thee, may attain to the same glory. Who livest.

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GRAD. *Ps.* xx.—Lord, thou hast prevented, *p.* 492.
GOSPEL, *Matt.* xix. *and* OFFERT. *Ps.* xx. *ibid.*

XII. St. WILFRID, Archbishop of York. c.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Deus qui.*—O God, by whose grace the blessed bishop Wilfrid became illustrious for the splendour of his merits: grant, we beseech thee, that we always may be defended by his patronage, under whose instructions we have been taught to aspire after heavenly things. Thro'.

SECRET.—Purify, we beseech thee, O Almighty God, the souls of thy servants with the light of thy holy Spirit, that the gifts we offer thee may become acceptable through the intercession of blessed Wilfrid, thy confessor and bishop. Thro'.

P. COMM. *Redemptionis.*—Having feasted on the food of eternal redemption, we humbly implore thy mercy, O Lord, that through the merits and intercession of blessed Wilfrid, thy confessor, we may obtain the gift of eternal salvation. Thro'.

XIII. St. EDWARD, King, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Deus qui.*—O God, who hast crowned the blessed King Edward, thy confessor, with a diadem of glory; grant that we may honour him in such a manner on earth, as to hereafter reign with him in heaven. Thro'.

XIV. St. CALISTUS, p. m.

All as in Mass II. *p.* 464, *except*

COLLECT. *Deus qui.*—O God, who seest that we faint under our own infirmities: mercifully grant, that the examples of the saints may raise us up to the sincere love of thee. Thro'.

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Collect *of* St. EDWARD, *as on the* 13*th*.

EPISTLE. *Heb.* v. *p.* 85, *closes at these words*, as Aaron was.

GRAD. *Ps.* lxxxviii.—I have found, *as in p.* 462, *to*

V. The Lord loved him, and adorned him, and clothed him with a robe of glory. *Alleluia.*

GOSPEL. *Matt.* x. *as in p.* 467.

OFFERT. *Ps.* lxxxviii.—My truth and my mercy shall be with him: and in my name shall his horn be exalted.

SECRET.—Grant, O Lord, that this mystic oblation may avail both to cleanse us from our sins, and assure us of eternal salvation. Thro'.

SECRET.—We offer (*Of* St. EDWARD.) *p.* 489.

COMM.—Blessed is the servant whom the Lord, when he cometh, shall find watching. Amen, I say to you, he shall set him over all he hath.

P. COMM. *Quæsumus.*—Grant, we beseech thee, O Almighty God, that these sacred mysteries may purify us from our sins, and obtain for us the grace to live well. Thro'.

P. COMM. *Of* St. EDWARD, (*Refecti*), *p.* 489.

XV. St. TERESA, v.

All as in Mass XIX *p.* 498, *except*

COLLECT. *Exaudi.*—Hear us, O God, our Saviour, and as we rejoice on the solemnity of blessed Teresa, thy virgin, so may our souls be improved by her heavenly instructions, and inflamed with the love of thee. Thro'.

XVII. St. HEDWIGES, w.

All as in Mass XXI. *p.* 502, *except*

COLLECT. *Deus qui.*—O God, who didst teach blessed Hedwiges to fly from the pomps of the world and with her whole heart to embrace the humility

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of the cross: grant, by her merits and example, that we also may learn to tread under our feet the fading pleasures of this world, and to overcome all that standeth in the way of our salvation, by embracing thy cross. Who livest.

Collect, &c. *of* St. EDWARD, *as in p.* 675.

XVIII. St. LUKE *the* Evangelist.

INTROIT.—Mihi autem, *as in p.* 524.

COLLECT. *Interveniat.*—May the holy evangelist Luke, we beseech thee, O Lord, intercede for us, who continually bore the mortification of the cross in his body for the honour of thy name. Thro'.

EPISTLE. 2 *Cor.* viii. 16. 24.—*Brethren:* Thanks be to God, who hath given the same carefulness for you in the heart of Titus, for indeed he accepted the exhortation: but being more careful, of his own will he went unto you. We have sent also with him the brother, whose praise is in the gospel through all the churches: and not that only, but he was also ordained by the churches companion of our travels, for this grace, which is administered by us to the glory of the Lord, and our determined will: avoiding this, lest any man should blame us in this abundance which is administered by us. For we forecast what may be good not only before God, but also before men. And we have sent with them our brother also, whom we have proved diligent in many things: but now much more diligent, with much confidence in you, either for Titus, who is my companion and fellow-labourer towards you, or our brethren, the apostles of the churches, the glory of Christ. Wherefore shew ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

GRAD. *Ps.* xviii. *as on the* 11th June, *p.* 591.

GOSPEL. *Luke* x. *as on the* 25th April, *p.* 572.

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OFFERT *Ps.* cxxxviii.—To me, thy friends, O God, are exceedingly honourable: their principality is exceedingly strengthened.

SECRET.—Give us grace, O Almighty God, by virtue of these heavenly gifts, to serve thee with perfect liberty of mind, by the intercession of blessed Luke, thy evangelist: that the gifts which we now offer, may work in us a cure, and procure us glory Thro'.

COMM. *Matt.* xix.—You who have followed me, shall sit on thrones, judging the twelve tribes of Israel.

P. COMM. *Præsta.*—Grant, we beseech thee, O Almighty God, that what we have received from thy holy altar, may, by the prayers of blessed Luke, the evangelist, sanctify our souls, and preserve us from all danger. Thro'.

XIX. St. PETER *of* ALCANTARA, c.

All as in Mass XIV. *p.* 489, *except*

COLLECT. *Deus, qui.*—O God, who wast pleased to render blessed Peter, thy confessor, eminent for his exemplary piety and wonderful contemplation: grant, we beseech thee, that being duly mortified in our bodies, our souls may be better disposed to receive thy heavenly graces. Thro'.

Here, as well as at the Secret *and* P. Comm. *is made a* Commem. *of* St. EDWARD *the* Confessor, *p.* 674.

EPISTLE. *Philip* iii. *as in p.* 536.

XXI. SS. URSULA *and her Companions*, mm.

All as in Mass XVIII. *p.* 497, *except*

COLLECT. *Da nobis.*—Grant, we beseech thee, O Almighty God, that we may celebrate the victories of thy holy virgins, SS. Ursula and her companions, with a constant devotion: and that although we can-

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not celebrate them as we ought, we may however aim at this duty with all humility. Thro'.

Here, as also at the Secret *and* P. Comm. *is made a* Commem. *of* St. HILARION, *from* Mass XV. *p.* 492.

EPISTLE. 1 *Cor.* vii. *from* Mass XX. *p.* 500, Secret *and* P. Comm. *as in* Mass XVIII. *p.* 497.

XXII. St. JOHN CANTIUS, c.

INTROIT. *Eccles.* xviii.—The mercy of man is toward his neighbour; but the mercy of God is upon all flesh. He hath mercy and teacheth and correcteth as a shepherd doth his flock. *V.* Blessed is the man who hath not walked in the council of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence. *V.* Glory.

COLLECT. *Da quæsumus.*—Grant, we beseech thee, O Almighty God, that advancing in the science of the saints after the example of blessed John thy confessor, and shewing mercy to others, we may, by his merits, obtain mercy of thee. Thro'.

EPISTLE. *James* ii. 12. 17.—Speak ye, and so do, as being to be judged by the law of liberty. For judgment without mercy to him that hath not done mercy. And mercy exalteth itself above judgment. What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? And if a brother or sister be naked, and want daily food: and one of you say to them: Go in peace, be you warmed and filled: yet give them not those things that are necessary for the body: what shall it profit? So faith also, if it have not works, is dead in itself.

GRAD. *Ps.* cvi.—Let the mercies of the Lord give glory to him, and his wonderful works to the children of men. *V.* For he hath satisfied the empty soul: and hath filled the hungry soul with good things. *Allel. Allel. V.* He hath opened his hand to the

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needy; and stretched out his hands to the poor *Alleluia.*

GOSPEL. *Luke* xii. *as in* Mass XIII *p.* 488.

SECRET.—Favourably receive, we beseech thee, O Lord, these offerings by the intercession of blessed John, thy Confessor, and grant, that loving thee above all things, and all mankind for thy sake, we may please thee, both in heart and action. Thro'.

COMM. *Luke* vi.—Give and it shall be given to you; good measure pressed down, and shaken together, and running over shall they give into your bosom.

P. COMM. *Pretiosa.*—Being deliciously fed, O Lord, with thy precious body and blood, we humbly entreat thy mercy, that by the merits of blessed John, thy Confessor, we may so imitate his charity, as to be associated to him in glory. Thro'.

XXV. St. JOHN *of* BEVERLEY, abp. *of* York.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Deus, qui.*—O God, who didst consecrate this day to the honour of blessed John, thy Confessor and Bishop, grant that thy church may truly rejoice on his festival; that, assisted by his merits and example, we may obtain mercy. Thro'

Of SS. *Chrysanthus, &c.* (Beatorum.)—May the prayers, O Lord, we beseech thee, of thy holy martyrs, Chrysanthus and Daria, be assisting to us that we may be happily sensible of the effects of their charity, whose memories we honour on this festival. Thro'.

SECRET.—Mayest thou mercifully receive, O Lord, this gift from our hands: and through the prayers of blessed John thy Confessor and Bishop, absolve us from all our sins. Thro'.

Of SS. *Chrysanthus, &c.*—May the offerings of

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thy people, O Lord, be pleasing to thee, which are solemnly offered to thee on the feast of thy holy martyrs Chrysanthus and Daria. Thro'.

P. COMM. *Sanctificati.*——Being sanctified by these sacred mysteries, we beseech thee, O Lord, that as thou hast placed us under the patronage of blessed John, thy Confessor and Bishop, we may be helped by his prayers. Thro'.

Of SS. *Chrysanthus, &c.* (Mysticis.)—Being refreshed, O Lord, by the holy mysteries, which are all our delight and desire; we beseech thee to grant us, by the intercession of thy holy martyrs, Chrysanthus and Daria, the spiritual effect of the mystery we celebrate in this life. Thro'.

XXVII VIGIL *of* SS. SIMON *and* JUDE.

All as in Mass VII. *p.* 475, *except*

COLLECT. *Concede.*—Grant, we beseech thee O Almighty God, that as we are preparing to celebrate the glorious solemnity of thy Apostles Simon and Jude; so by their prayers to thy divine Majesty in our behalf, we may be truly disposed for the receiving of thy heavenly blessings. Thro'.

EPISTLE. 1 *Cor.* iv. *as in* Mass XIV. *p.* 490.

GRAD. *Ps.* lxxviii.—Revenge, O Lord, the blood of thy saints, which has been shed. *V.* * They have given the dead bodies of thy servants to be meat for the fowls of the air; the flesh of thy saints for the beasts of the earth.

GOSPEL. *John* xv. *as in* Mass V. *p.* 471.

OFFERT. *Ps.* cxlix.—The saints shall rejoice in glory: they shall be joyful in their beds: the high praises of God shall be in their mouth. *Alleluia.*

SECRET.—Being conscious that the gifts, which we offer thee on the vigil of thy holy apostles Simon and Jude, are hindered from being acceptable to thee, by our guilty conscience; we humbly be-

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seech thee, that their merits may recommend them to thee. Thro'.

COMM. *Ps.* lxxviii.—They gave, &c. *as above from* V.* *in the* Gradual.

P. COMM. *Sumptis.*—Grant, O Lord, we humbly beseech thee, by the intercession of thy blessed Apostles Simon and Jude, that the sacrament, which we have received in this life, may procure for us life eternal. Thro'

XXVIII. SS. SIMON *and* JUDE, aps.

INTROIT.—Mihi autem, *as in p.* 524.

COLLECT. *Deus, qui.*—O God, who by thy blessed Apostles, Simon and Jude, hast taught us to know thee, grant we may solemnize their eternal glory with true devotion, and by observing their festival, be improved in the love of thee. Thro'.

EPISTLE. *Ephes.* iv. 7. 13.——*Brethren:* To every one of us is given grace according to the measure of the giving of Christ. Wherefore he saith: *Ascending on high he led captivity captive: he gave gifts to men.* Now that he ascended, what is it, but because he also descended first into the lower parts of the earth. He that descended is the same also that ascended above all the heavens, that he might fill all things. And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

GRAD.—Thou wilt, *to the* Alleluia, *as in p.* 525.

V. Thy friends, O God, are exceedingly honourable: their principality is exceedingly strengthened. *Alleluia.*

GOSPEL. *John* xv. 17. 25.—*At that time*

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Jesus said to his disciples: These things I command you, that you love one another. If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you: The servant is not greater than his master If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also. But all these things they will do to you for my name's sake: because they know not him that sent me. If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen and hated both me and my Father. But that the word may be fulfilled, which is written in their law: *They hated without cause.* CREDO.

OFFERT. *Ps.* xviii.—Their sound hath gone forth into all the earth: and their words unto the ends of the world.

SECRET.—We, O Lord, honouring the immortal glory of the blessed Apostles Simon and Jude, humbly beseech thee, that being purified by these sacred mysteries, we may more worthily celebrate their festival. Thro'.

COMM.—You who have followed me, shall sit on thrones, judging the twelve tribes of Israel.

P. COMM. *Perceptis.*—Having received thy sacred mysteries, we humbly beseech thee, O Lord, that by the intercession of thy blessed Apostles, Simon and Jude, the sacrifice we offer on their venerable passion, may become a remedy to us. Thro'.

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XXIX. VENERABLE BEDE, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Da nobis.*—O God, who hast enlightened thy church by the learning of blessed Bede, thy Confessor and Doctor, mercifully grant that we thy servants may be always enlightened by his wisdom, and assisted by his merits. Thro'.

XXXI. *The* VIGIL *of* ALL SAINTS.

INTROIT. *Wisd.* iii.—The saints shall judge nations, and rule over people; and the Lord their God shall reign for ever. *Ps.* xxxii. Rejoice in the Lord, O ye just: praise becometh the upright. *V.* Glory.

COLLECT. *Domine.*—O Lord God, plentifully pour down upon us thy grace; that we may one day partake of their bliss, whose glorious solemnity we are now preparing to celebrate. Thro'.

LESSON. *Rev.* v. 6. 12.—*In those days:* Behold I, John, saw in the midst of the throne, and of the four living creatures, and in the midst of the ancients, a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven spirits of God, sent forth into all the earth. And he came, and took the book out of the right hand of him that sat on the throne. And when he had opened the book, the four living creatures and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation. And hast made us to our God a kingdom and priests, and we shall

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reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the ancients: and the number of them was thousands of thousands, saying, with a loud voice: The Lamb that was slain is worthy to receive power and divinity, and wisdom, and strength, and honour, and glory, and benediction, for ever and ever. Amen.

GRAD. *Ps.* cxlix.—The saints shall exult in glory: they shall rejoice in their beds. *V.* Sing to the Lord a new canticle: let his praise be in the church of the saints.

GOSPEL. *Luke* vi. *as in p.* 478.

OFFERT. *Ps.* cxlviii.—The saints shall rejoice in glory: they shall be joyful in their beds: the high praises of God shall be in their mouth.

SECRET.—We cover thy altar, O Lord, with our offerings: grant, we beseech thee, that they may procure for us eternal salvation, by the intercession of all thy saints, whose festival we are preparing to celebrate. Thro'.

COMM. *Wisd.* iii.—The souls of the just are in the hand of God, and the torment of the wicked shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

P. COMM. *Sacramentis.*—Having with joy received, O Lord, these sacraments on the vigil of that festival, which we are desirous of celebrating: grant that we may be assisted by their prayers, in whose memory those mysteries are offered. Thro'.

November I. FEAST OF ALL SAINTS.

INTROIT.

LET us all rejoice in the Lord, and cele- GAudeamus omnes in Domino, diem fes-

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brate this festival in honour of all the saints, on whose solemnity the angels rejoice and praise the Son of God.

Ps. Rejoice in the Lord O ye just: praise becometh the upright.

V. Glory.

tum celebrantes sub honore sanctorum omnium de quorum solemnitate gaudent Angeli, et collaudant Filium Dei.

Ps. Exultate justi in Domino, rectos decet collaudatio.

V. Gloria.

COLLECT. *Omnipotens.*—Almighty and eternal God, by whose favour we honour on one solemnity the merits of all thy saints: grant we may obtain a plentiful blessing of thy so much desired mercy, since we have so many petitioners in our behalf. Thro'.

LESSON. *Rev.* vii. 2. 12.—*In those days:* Behold I, John, saw another angel ascending from the rising of the sun, having the sign of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we have signed the servants of our God in their foreheads. And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda, *were* twelve thousand signed: Of the tribe of Ruben, twelve thousand signed: Of the tribe of Gad, twelve thousand signed: Of the tribe of Aser, twelve thousand signed: Of the tribe of Nephthali, twelve thousand signed: Of the tribe of Manasses, twelve thousand signed: Of the tribe of Simeon, twelve thousand signed: Of the tribe of Levi, twelve thousand signed: Of the tribe of Issachar, twelve thousand signed: Of the tribe of Zebulon, twelve thousand signed: Of the tribe of Joseph, twelve thousand signed: Of the tribe of Benjamin, twelve thousand signed. After this I saw a great multitude, which no man could number, of all na-

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tions and tribes, and peoples and tongues: standing before the throne and in sight of the Lamb clothed with white robes, and palms in their hands and they cried with a loud voice, saying: Salvation to our God who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures: and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

GRAD. *Ps.* xxxiii.—Fear the Lord all ye his saints: for there is no want to them that fear him. *V.* They that seek the Lord shall abound with all good. *Alleluia, Alleluia.* V. Matt. xi. *Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos.* Alleluia. *V.* Come to me all you that labour and are burdened, and I will refresh you. *Alleluia.*

GOSPEL. *Matt.* v. 1. 12.—*At that time:* Jesus seeing the multitude, went up into a mountain, and when he was set down, his disciples came unto him. And opening his mouth he taught them, saying: Blessed are the poor in spirit for their's is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn. for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peace makers: for they shall be called the children of God. Blessed are they that suffer persecution for justice sake: for their's is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my

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sake; be glad and rejoice, for your reward is very great in heaven. CREDO.

OFFERT. *Wisd.* iii.—The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: but they are in peace. *Alleluia.*

SECRET.—We bring to thee, O Lord, the offerings of our devotion: and may they be acceptable to thee in honour of thy saints, and, by thy mercy, available to our salvation. Thro'.

COMM. *Matt.* v.—Blessed are the clean of heart; for they shall see God. Blessed are the peace makers: for they shall be called the children of God. Blessed are they that suffer persecution for righteousness sake: for their's is the kingdom of heaven.

P. COMM. *Da, quæsumus.*—Grant, O Lord, we beseech thee, that thy faithful people may always joyfully honour thy saints; and ever be protected by their prayers. Thro'.

II. COMMEM. *of the* FAITHFUL, *departed.*

All as in the Mass (Requiem) *p.* 510. *except the* Collect, Fidelium, *with its* Secret *and* P. COMM, *as in the* Common Mass. *p.* 518, *and what follows.*

EPISTLE. 1 *Cor.* xv. 51. 57.—*Brethren:* Behold I tell you a mystery: We shall indeed all rise again: but we shall not all be changed. In a moment in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: *Death is swallowed up in victory. O grave, where is thy victory? O death where is thy sting?* Now the sting of death is sin,

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and the strength of sin *is* the law. But thanks be to God who hath given us the victory through our Lord Jesus Christ.

GOSPEL. *John* v. 25. 29.—*At that time: Jesus said to the multitude of the Jews:* Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself; so he hath given to the Son also to have life in himself: and he hath given him power to do judgment, because he is the Son of Man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things shall come forth unto the resurrection of life: but they that have done evil, unto the resurrection of judgment.

III. St. WINEFRID, v. m.

All as in Mass XVII. *p.* 496, *except*

COLLECT. *Exaudi.*—Hear us, O God our Saviour: and as we rejoice on the festival of blessed Winefrid, thy virgin and martyr, so we may improve in the love of piety and devotion. Thro'.

SECRET.—Favourably look down on our offerings, O Lord, and by the intercession of B. Winefrid, thy v. and m. loosen the chains of our sins. Thro'.

P. COMM. *Placeant.*—Let the performance of our homage be pleasing to thee, O Almighty God: that the holy mysteries we have received may, by the intercession of blessed Winefrid, thy virgin and martyr, reconcile us to thy grace, and cause us to rejoice in eternal happiness. Thro'.

IV. St. CHARLES BORROMEUS, bp. c.

All as in Mass X. * *p.* 482, *except*

COLLECT. *Ecclesiam.*—Preserve thy Church, O Lord, under the continual protection of blessed Charles, thy c. and bp. that as he was eminent for

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the discharge of the pastoral duty, so his prayers may make us zealous in the love of thy holy name. Thro'

COLLECT. (*Præsta.*) *of* St. Vitalis, &c.—Grant, we beseech thee, O Lord, that we who keep the solemnity of thy holy martyrs, Vitalis and Agricola, may be helped by their prayers. Thro'.

Secret *and* P. Comm. *of* SS. Vitalis, &c. *as in p.* 481.

VIII. OCTAVE-DAY *of* ALL SAINTS.

All as on the Feast, *p.* 685, *with a* Commem. *of the* Four Crowned Martyrs.

COLLECT. *Præsta.*—Grant, we beseech thee, O Almighty God, that as we have been informed of the constancy of the glorious martyrs in the profession of thy faith, so we may experience their kindness in recommending us to thy mercy. Thro'.

SECRET. (*Of the same.*) May thy plentiful blessing, O Lord, descend upon our offerings, which, by the intercession of thy martyrs, may render them well pleasing to thee, and make them the sacrament of our redemption. Thro'.

P. COMM. *Cœlestibus.*—Being refreshed with these heavenly and joyful mysteries, we humbly beseech thee, O Lord, that we may enjoy their protection, in whose triumphs we glory. Thro'.

IX. DEDICATION *of our* SAVIOUR'S CHURCH.

All as in the Anniversary Mass, *p.* 504.

COLLECT. (*Deus, qui.*) *of St. Theodore.*—O God, who comfortest and protectest us by the glorious confession of blessed Theodore, thy martyr: grant we may be strengthened by his example, and assisted by his prayers. Thro'.

SECRET. *Of the same.*—Receive, O Lord, the prayers, together with the offerings of thy faithful people: and grant, by the intercession of B. Theodore, thy martyr, that by these acts of piety and devotion, we may arrive at the glory of heaven. Thro'.

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P. COMM. *Præsta. Of the same.*—Grant us, we beseech thee, O Lord, by the intercession of blessed Theodore, thy martyr, to receive with a pure mind, what we have taken with our mouths. Thro'.

X. St. ANDREW AVELLINE, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Deus, qui.*—O God, who disposedst the heart of B. Andrew, thy c. by the arduous vow of daily advancing in virtue, to ascend by wonderful steps to thee; grant, by his merits and intercession, that we may so far partake of the same grace, as to continually advance towards perfection, and be happily brought to an eminent degree of glory. Thro'.

COLLECT. *Of SS. Tryphon. Fac nos.*—Grant, O Lord, we beseech thee, that we may always follow the example of thy holy martyrs, Tryphon Respicius, and Nympha, and by their prayers daily experience their protection. Thro'.

SECRET. *Of the same.*—We bring thee, O Lord the offerings of our devotion: and may they be acceptable to thee in honour of thy saints, and by thy mercy available to our salvation. Thro'.

P. COMM. *Præsta. Of the same.*—Grant, we beseech thee, O Lord, by the intercession of thy holy martyrs Tryphon, Respicius, and Nympha, that what we have taken with our mouths, we may receive with a pure soul. Thro'.

XI. St. MARTIN, bp. c.

All as in Mass X.* *p.* 482, *except*

COLLECT. *Deus, qui.*—O God, who seest that we rely not on our own strength: mercifully grant, by the prayers of blessed Martin, thy c. and bp. that we may be defended against all adversity. Thro'.

Commem. *of* St. Mennas, *by the* Collect, Secret *and* P Comm. *of* Mass III. *p.* 466.

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GRAD.—Behold a great prelate, who in his days pleased God. *V.* There was none found like him in keeping the law of the Most High. *Alleluia, Alleluia. V.* The blessed man, holy Martin, bishop of Tours, died: whom the Angels, Archangels, Thrones, Dominations, and Powers received. *Alleluia.*

GOSPEL. *Luke* xi. 33. 36.—*At that time: Jesus said to his disciples:* No man lighteth a candle, and putteth it in a hidden place, nor under a bushel, but upon a candlestick, that they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, thy body will also be darksome. Take heed therefore, that the light which is in thee be not darkness. If then thy whole body be light, some, having no part of darkness: the whole shall be lightsome, and as a bright lamp shall enlighten thee.

OFFERT.—My truth and my mercy shall be with him: and in my name shall his horn be exalted.

SECRET.—Grant, O merciful God, that this saving oblation may free us from all our sins, and defend us from all adversities. Thro'.

COMM.—Blessed is the servant whom the Lord, when he cometh, shall find watching. Amen, I say to you, he shall set him over all he hath.

P. COMM. *Præsta.*—Grant, we beseech thee, O Lord our God, that these sacraments may avail to our salvation, by the intercession of those, on whose feast we have with solemnity offered them. Thro'.

XII. St. MARTIN, p. m.

All as in Mass II. *p.* 464, *except*

EPISTLE. 1 *Peter*, iv. 13.—*Dearly Beloved:* If you partake of the sufferings of Christ, rejoice, that when his glory shall be revealed, you may also be glad with exceeding joy. If you be reproached for the name of Christ, you shall be blessed: for that

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which is of the honour, glory, and power of God, and that which is his spirit, resteth upon you. But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. But if as a Christian, let him not be ashamed: but let him glorify God in his name. For the time is that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the gospel of God? And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them also that suffer according to the will of God, commend their souls in good deeds to the faithful Creator.

GOSPEL. *Luke* xiv. *as in p.* 463.

XIII. St. DIDACUS, c.

All as in Mass XIV. *p.* 489, *except*

COLLECT. *Omnipotens.*—O Almighty and eternal God, who, by a wonderful providence, makest choice of the weak things of this world to confound the strong: mercifully grant, that, being perfected in all humility, we may be raised by the prayers of thy holy Confessor, blessed Didacus, to the everlasting glory of heaven. Thro'.

XIV. St. ERCONWALD, bp. of London, c.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Omnipotens.*—Almighty and eternal God, who rejoicest us on this festival of B. Erconwald, thy c. and bp.: we humbly beseech thy clemency, that whilst we devoutly celebrate his solemnity, we may, by his intercession, obtain the means of arriving at eternal happiness. Thro'.

SECRET.—Be favourable, O Lord, to our prayers, and by the intercession of B. Erconwald, thy c. and bp. grant, that whilst we venerate thy heavenly sacraments, we may be free from sin, and cleansed and purified by thy grace. Thro'.

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P. COMM. *Præsta.*—We beseech thee, O Lord our God, that having obtained mercy by these divine mysteries, we who have here offered them may advance to the complete enjoyment of them on high.

XV. St. GERTRUDE, v.

All as in Mass XIX. *p.* 498, *except*

COLLECT. *Deus, qui.*—O God, who didst prepare an agreeable abode for thyself in the heart of blessed Gertrude, the Virgin, graciously cleanse our hearts, we beseech thee, through her merits and intercession, from all stains, and grant we may enjoy the same happiness with her. Thro'.

XVI. St. EDMUND, abp. *of* Canterbury, c.

All as in Mass X. * *p.* 482, *except*

COLLECT. *Deus, qui.*—O God, who out of the abundant designs of thy goodness hast been pleased to adorn the life of B. Edmund, thy c. and bp. with merits, and to cause thy church to rejoice in his miracles: mercifully grant that we thy servants may reform our lives after his example, and that under his protection we may be preserved from all adversity. Thro'.

SECRET.—May the gifts we offer be pleasing to thee, O Lord, thro' the prayers of B. Edmund, thy c. and bp. and be available to our salvation. Thro'.

P. COMM. *Mentes.*—Strengthen, O Lord, our souls by the sacrament we have received: that as thou hast comforted us by the fresh miracles of B. Edmund, thy c. and bp.; so thou wouldst help us by his suffrages, and enlighten us by his example. Thro'.

XVII. St. HUGH, bp. *of* Lincoln, c.

All as in Mass XI. *p.* 484, *except*

COLLECT. *Deus, qui.*——O God, who didst eminently adorn B. Hugh, thy c. and bp. by the ex-

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cellency of his merits and brilliancy of his miracles: grant, we beseech thee, that the lustre of his virtues may excite us to an imitation of his actions. Thro'

SECRET.—May the prayers, O Lord, of B. Hugh, thy c. and bp. accompany the gifts we now offer thee; that by the aid of his prayers and intercession, we may obtain both grace and glory. Thro'.

P. COMM.—May this oblation of our service be pleasing to thee, O Lord, by the intercession of B. Hugh, thy c. and bp. lest our guilt should exclude us from the benefit of this heavenly sacrament. Thro'.

XIX. St. ELIZABETH, w.

All as in Mass XXI. *p.* 502, *except*

COLLECT. *Tuorum.*—Enlighten the hearts of thy faithful, O most merciful God, and by the prayers of blessed Elizabeth, grant we may despise the pleasing things of this world, and ever be refreshed with the comforts of heaven. Thro'.

XX. St. EDMUND, King *and* m.

All as in Mass III. *p.* 466, *except*

COLLECT. *Deus, ineffabilis.*—O God, of unspeakable mercy, who by the death of blessed King Edmund hast made him victorious over his enemies: grant, we beseech thee, that we thy family may, through his intercession, be enabled to overcome the old enemy, by suppressing within us every incitement to evil. Thro.

SECRET.—Mercifully look down, O Lord, on this sacrifice of our redemption, and favourably receive it in behalf of this thy family. Thro'.

P. COMM. *Sint.*—May the offer of our service be acceptable to thee, O Almighty God: that the holy things we have received may, by the intercession of B. Edmund, the King and m. obtain for us the rewards of eternal life. Thro'.

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XXI. PRESENTATION *of the* B. V. MARY.

All as in the Votive Mass, *p.* 507, *except*

COLLECT. *Deus, qui.*—O God, who wast pleased that blessed Mary, ever a Virgin, become an abode for the Holy Ghost should this day be presented to thee in the temple: grant, by her intercession, that we may be presented before thy divine Majesty in the temple of God. Thro'.

XXII. St. CECILY, v. m.

All as in Mass XVI. *p.* 493, *except*

COLLECT. *Deus, qui.*—O God, who grantest us the yearly comfort of celebrating the feast of B. Cecily, thy v. and m. grant, that as we honour her in glory we may follow her example in the practice of a virtuous life. Thro'.

LESSON. *Eccles.* li. *as in p.* 496.

GRAD.—Hearken, O daughter, and see and incline thy ear: for the king is taken with thy beauty. *V.* With thy comeliness and thy beauty set out, proceed prosperously, and reign. *Alleluia, Alleluia. V.* The five wise virgins took oil in their vessels with their lamps: and at midnight there was a cry; Behold, the Bridegroom comes: go forth, and meet Christ the Lord. *Alleluia.*

SECRET.—May this sacrifice of propitiation and praise, we beseech thee, O Lord, by the intercession of B. Cecily, thy v. and m. ever make us worthy of thy mercy. Thro'.

P. COMM. *Satiasti.*—Having fed, O Lord, thy family with these sacred oblations: ever therefore comfort us with her intercession, whose feast we celebrate. Thro'.

XXIII. St. CLEMENT, p. m.

INTROIT. *Ps.* lvi.—My words, saith the Lord, which I have put in thy mouth, shall not depart from

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hence: and thy offerings shall be pleasing on my altar. *Ps.* cxi. Blessed is the man that feareth the Lord: in his commandments he taketh great delight. *V.* Glory

COLLECT, *Deus, qui nos, as in p.* 464.

Of St. FELICITAS. *Præsta.*—Grant, we beseech thee, O Almighty God, that by celebrating the feast of B. Felicitas, thy m. we may be protected by her merits and prayers. Thro'.

EPISTLE. *Phil.* iii. *as in p.* 455.

GRAD. *Ps.* cix.—The Lord hath sworn, and he will not repent: Thou art a priest for ever, according to the order of Melchisedech. *V.* The Lord said to my Lord: Sit thou at my right hand. *Alleluia, Alleluia. V.* This is the priest, whom the Lord hath crowned. *Alleluia.*

GOSPEL. *Matt.* xxiv. Offert. and Comm. *as in p.* 485.

SECRET.—Sanctify, O Lord, the offerings we bring to thee, and by the intercession of blessed Clement, thy martyr and bishop, cleanse us from the stains of our sins. Thro'.

Of St. FELICITAS.—Mercifully look down, O Lord, on the vows of thy people: and grant we may enjoy her patronage, whose festival we celebrate. Thro'.

P. COMM. *Corporis.*—Being nourished by the participation of thy sacred body and precious blood, we beseech thee, O Lord our God, that what we perform with pious devotion, may, by the intercession of blessed Clement, thy martyr and bishop, be to us a certain means of salvation. Thro'.

Of St. FELICITAS. *Supplices.*—We humbly beseech thee, O Almighty God, that by the intercession of thy saints, thou wouldst increase in us thy gifts, and regulate our lives. Thro'.

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XXIV. St. JOHN *of the* CROSS, c.

All as in Mass XIII. *p.* 488, *except*

COLLECT. *Deus, qui.*—O God, who didst inspire blessed John, thy confessor, with an ardent love of self-denial and of the cross: grant, we may so follow his example, as to obtain eternal glory. Thro'.

Of St. CHRYSOGONUS. *Adesto.*—Give ear, O God, to our prayers, that we, who in all humility acknowledge the guilt of our offences, may, by the prayers of blessed Chrysogonus, thy martyr, be delivered from the burden of our sins. Thro'.

SECRET. *Of the same.*—Be appeased, O Lord, we beseech thee, by the offerings we have made: and defend us from all dangers by the intercession of blessed Chrysogonus, thy martyr. Thro'.

P. COMM. *Tui, Domine.*—Grant, O Lord, that by the participation of thy sacrament, we may be cleansed from our secret sins, and freed from the snares of our enemies. Thro'.

Of St. CHRYSOGONUS. *Tui, Domine.*—May we O Lord, by the participation of this thy sacrament, be both cleansed from our sins, and delivered from all the snares of our enemies. Thro'.

XXV. St. CATHARINE, v. m.

All as in Mass XVI. *p.* 493, *except*

COLLECT. *Deus, qui.*—O God, who gavest the law to Moses on Mount Sinai, and didst wonderfully translate the body of blessed Catharine, thy virgin and martyr thither, by the ministry of holy angels: mercifully grant, by her merits and prayers, that we may safely come to the mount which is Christ Who liveth.

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XXVI. St. FELIX VALOIS, c.

All as in Mass XIV. p. 489, *except*

COLLECT. *Deus, qui.*—O God, who by thy heavenly inspiration didst call blessed Felix thy confessor, out of the desert to exercise his charity in the redemption of captives: grant, that having obtained thy grace by his intercession, we may be freed from the captivity of sin, and brought safe to our heavenly country. Thro'.

COLLECT *of* St. PETER, Infirmitatem, *with its* Secret *and* P. Comm. *as in* Mass I. *p.* 461.

XXVII. St. GREGORY Thaumaturgus, bp. c.

All as in Mass X.* *p.* 482, *except*

GOSPEL. *Mark* xi. 22.—*At that time:* Jesus answering said to his disciples: Have the faith of God. Amen I say to you, that whosoever shall say to this mountain: Be thou removed, and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done, it shall be done unto him. Therefore I say to you, all things, whatsoever you ask when ye pray, believe that you shall receive: and they shall come unto you.

VOTIVE MASSES.

VOTIVE MASS *of the* BLESSED TRINITY.

All as on Trinity Sunday, *p.* 392, *except*

EPISTLE. 2 *Cor.* xiii. 11.—*Brethren:* Rejoice, be perfect, take exhortation, be of one mind, have peace: and the God of peace and of love shall be with you. The grace of our Lord Jesus Christ, and

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the charity of God, and the communication of the Holy Ghost, be with you all Amen.

After Septuag. *instead of the* Alleluia *and* V. *p.* 393 *is said*

TRACT. *Te Deum patrem ingenitum, te Filium unigenitum, te Spiritum Sanctum Paraclitum, sanctam et individuam Trinitatem, toto corde confitemur laudamus atque benedicimus.* V. *Quoniam magnus es tu, et faciens mirabilia, tu es Deus solus.* V. *Tibi laus, tibi gratiarum actio, in sæcula sempiterna, O beata Trinitas.*

In Paschal Time, *instead of the* Gradual, *is said,* Alleluia, Alleluia. V. *Benedictus es Domine Deus patrum nostrorum et laudabilis in sæcula.* Alleluia, V. *Benedicamus Patrem et Filium cum Sancto Spiritu.* Alleluia.

GOSPEL. *John* xv. 26.—*At that time:* Jesus said to his disciples: When the Paraclete cometh whom I will send you from the Father, the Spirit of Truth who proceedeth from the Father, he shall give testimony of me: and you shall give testimony, because you are with me from the beginning. (Chap. xvi.) These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things they will do to you, because they have not known the Father, nor me. But these things I have told you, that when the hour shall come, you may remember that I told you.

VOTIVE MASS *of the* HOLY GHOST.

Omitting the Prose *and* Preface, *the rest is as on* Whitsunday, *p.* 375, *except*

LESSON. *Acts* viii. 14. 17. *as in p.* 380.

GRAD.—Blessed is the nation, whose God is the

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Lord: the people whom the Lord hath chosen for his inheritance. By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth. *Alleluia, Alleluia. V.* * Come, O Holy Ghost, fill the hearts of thy faithful, and kindle in them the fire of thy love. *Alleluia.*

After Septuag. *instead of the foregoing* Alleluia *and* V. *is said the*

TRACT. *Ps.* ciii.—Send forth thy Spirit and they shall be created, and thou wilt renew the face of the earth. *V.* O Lord, how good and sweet is thy spirit in us. *V.* Come, O Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

N. B. *In* Paschal time, *instead of the foregoing* Gradual, &c. *is said the* V. Emitte spiritum, *p.* 376.

☞ *Either the* Votive Mass of the Blessed Trinity, or that of the Holy Ghost, *is said on any occasion of* thanksgiving, *with the addition of the following* Collect, Secret, *and* Postcommunion.

COLLECT. *Deus, cujus.*—O God, whose mercies are without number, and the treasure of whose goodness is infinite, we give thee thanks for the blessings thou hast bestowed on us: always beseeching thy divine Majesty, that as thou grantest what we ask, so thou wouldst continue thy favours to us in such a manner, that by them we may be prepared for receiving the rewards of eternal happiness. Thro'.

SECRET.—Receive, O Lord, this sacrifice of thanksgiving, and grant that those whom thou hast heard, and hitherto preserved, thou mayest hereafter defend from all adversity, that they may serve and love thee more and more. Thro'.

P. COMM. *Deus qui neminem.*—O God, who sufferest not those who hope in thee to be over much afflicted, but mercifully attendest to their pe-

* Here kneel.

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titions: we give thee thanks for having heard our prayers, humbly beseeching thee, that by what we have received, we may be delivered from all adversity. Thro'.

The thanksgiving Hymn, TE DEUM, *is said or sung after* Mass.

TE Deum laudamus: Te Dominum confitemur.
Te æternum Patrem omnis terra veneratur.
Tibi omnes angeli, tibi cœli et universæ potestates,
Tibi cherubim et seraphim, incessabili voce proclamant:
Sanctus, Sanctus, Sanctus, Dominus Deus Saboath,
Pleni sunt cœli et terra majestate gloriæ tuæ.
Te gloriosus Apostolorum chorus;
Te prophetarum laudabilis numerus;
Te martyrum candidatus laudat exercitus.
Te per orbem terrarum, sancta confitetur ecclesia,
Patrem immensæ majestatis:
Venerandum tuum verum, et unicum Filium;
Sanctum quoque Paraclitum Spiritum.
Tu Rex gloriæ Christe:
Tu patris Sempiternus es Filius.
Tu ad liberandum suscepturus hominem, non horruisti virginis uterum:
Tu devicto mortis aculeo, aperuisti credentibus regna cœlorum.
Tu ad dextram Dei sedes: in gloria Patris.
Judex crederis esse venturus:
Te ergo, quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.
Æterna fac cum sanctis tuis in gloria numerari.
Salvum fac populum tuum, Domine: et benedic hæreditati tuæ.
Et rege eos, et extolle illos usque in æternum.
Per singulos dies benedicimus te.
Et laudamus nomen tuum in sæculum: et in sæculum sæculi

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Dignare, Domine, die isto: sine peccato nos custodire.
Misèrere nostri, Domine: miserere nostri.
Fiat misericordia tua, Domine, super nos: quemadmodum speravimus in te.
In te Domine speravi: non confundar in æternum.
V. Benedicamus Patrem et Filium, cum Sancto Spiritu.
R. Laudemus et superexaltemus eum in sæcula.

The Prayer, COLLECT, Deus cujus, *as in p.* 702.

Paraphrastical Translation of Te Deum.

THEE, sov'reign God our grateful accents praise
We own thee Lord, and bless thy wond'rous ways.
To thee, eternal Father, earth's whole frame,
With loudest trumpets sounds immortal fame.
Lord God of Hosts! to thee the heavenly powers,
With sounding anthems fill thy vaulted tow'rs.
The Cherubim thrice Holy, Holy, Holy, cry:
Thrice Holy all the Seraphim reply,
And thrice returning echoes, endless song supply.
Both heaven and earth thy Majesty display;
They owe their beauty to thy glorious ray.
Thy praises fill the loud apostles' choir:
The train of prophets in the song conspire.
Legions of martyrs in the chorus shine,
And vocal blood, with vocal music join,
By these thy Church, inspir'd with heav'nly art,
Around the world maintains a second part;
And tunes her sweetest notes, O God! to thee,
The Father of unbounded Majesty;
The Son, ador'd co-partner of thy seat,
And equal everlasting Paraclete.
Thou king of glory, Christ, of the Most High
Thou co-eternal filial Deity:
Thou who to save the world's impending doom,
Vouchsaf'dst to dwell within a virgin's womb:

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Old tyrant Death disarm'd; before thee flew
The bolts of heav'n, and back the foldings drew
To give access, and make the faithful way;
From God's right-hand thy filial beams display.
Thou art to judge the living and the dead.
Then spare those souls for whom thy veins have bled
O take us up amongst the blest above,
To share with them thy everlasting love.
Preserve, O Lord, thy people, and enhance
Thy blessing on thine own inheritance.
For ever raise their hearts, and rule their ways:
Each day we bless thee, and proclaim thy praise:
No age shall fail to celebrate thy name;
Nor hour neglect thy everlasting fame.
Preserve our souls, O Lord, this day from ill:
Have mercy on us, Lord! have mercy still.
As we have hop'd do thou reward our pain:
We've hop'd in thee, let not our hope be vain.

V. Let us bless the Father, the Son, and the Holy Ghost.

R. Let us praise and extol him for ever.

MASS *for the* BRIDEGROOM *and* BRIDE, *at the* BENEDICTION *of the* MARRIAGE.

INTROIT. *Tob.* vii.—May the God of Israel join you together: and may he be with you, who was merciful to *our* two *first parents*, when alone. And now, O Lord, make them praise thee with a full and sincere heart. *Alleluia, Alleluia. Ps.* Blessed are all they that fear the Lord, that walk in his ways. *V.* Glory.

COLLECT. *Exaudi nos.*—Hear us, O Almighty and merciful God, that what we according to our office perform, may be abundantly sanctified by thy blessing. Thro'.

EPISTLE. *Eph.* v. 22. 33.—*Brethren:* Let women be subject to their husbands, as to the Lord.

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Because the husband is the head of the wife: as Christ is the head of the Church: he *is* the Saviour of his body. Therefore as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands love your wives, as Christ also loved the Church, and delivered himself up for it that he might sanctify it, cleansing it by the laver of water in the word of life; that he might present it to himself a glorious Church not having spot or wrinkle, nor any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh: but nourisheth and cherisheth it, as also Christ doth the Church: for we are members of his body, of his flesh, and of his bones. "For this cause shall a man leave his father and mother: and shall stick to his wife, and they shall be two in one flesh." This is a great sacrament: but I speak in Christ and in the Church. Nevertheless let every one of you in particular love his wife as himself: and let the wife fear her husband.

GRAD. *Ps.* cxxvii.—Thy wife shall be as a fruitful vine on the sides of thy house. *V.* Thy children as olive plants round about thy table. *Alleluia, Alleluia. V. Ps.* xix.—May the Lord send thee help from the sanctuary, and defend thee out of Sion. *Alleluia.*

After Septuag. *instead of* Alleluia *and* V. *is said*

TRACT. *Ps.* cxxvii. Behold thus shall the man be blessed that feareth the Lord. *V.* May the Lord bless thee out of Sion, and mayest thou see the good things of Jerusalem all the days of thy life. *V.* And mayest thou see thy children's children: peace upon Israel.

GOSPEL. *Matt.* xix. 3. 6.—*At that time:* The Pharisees came to Jesus, tempting him, and saying: Is it lawful for a man to put away his wife

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for every cause? Who answering said to them: Have ye not read, that he who made man from the beginning, made them male and female? And he said: "for this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh." Therefore now they are not two, but one flesh. What therefore God hath joined together, let not man put asunder.

OFFERT. *Ps.* xxx.—In thee, O Lord, have I put my trust: I have said: thou art my God; my life is in thy hands.

SECRET.—Receive, we beseech thee, O Lord, the offerings we make for the sacred law of wedlock: and as thou wast the author of this work, be also the regulator thereof. Thro'.

The NUPTIAL BLESSING.

After the Pater noster, *the Priest standing on the Epistle side, turns towards the* Bridegroom *and* Bride *kneeling before him and says:*

Let us pray. *Propitiare.*

MERCIFULLY give ear, O Lord, to our prayers, and let thy grace accompany this thy institution, by which thou hast ordained the propagation of mankind, that this tie, which is made by thy authority, may be preserved by thy grace. Thro'. *R.* Amen.

Let us pray. *Deus, qui potestate.*

O God, who, by the power of thy might, didst create all things out of nothing: who, at the first forming of the world, having made man to the likeness of God, didst, out of his flesh, make the woman, and give her to him for a helpmate: and by this didst inform us, that what in its beginning was one, ought never to be separated. O God, who by so excellent a mystery, hast consecrated this union of the two sexes, and hast been pleased to make it a type of the great sacrament of Christ and

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his Church. O God, by whom woman is joined to man, and that union, which was instituted in the beginning, is still accompanied with such a blessing, as alone, neither in punishment of original sin, nor by the sentence of the deluge, had been recalled; mercifully look down upon this thy handmaid, who, being now to be joined in wedlock, earnestly desires to be taken under thy protection: may love and peace constantly remain in her: may she marry in Christ faithful and chaste: may she ever imitate the holy women of former times: may she be pleasing to her husband, like Rachael: discreet, like Rebecca: may she, in her years and fidelity, be like Sarah: and may the first author of all evil, at no time, have any share in her actions. May she remain attached to the faith and the commandments, and, being joined to one man in wedlock, may she fly all unlawful addresses: may a regularity of life and conduct be her strength against the weakness of her sex: may she be modest and grave, bashful and venerable, and well instructed in heavenly doctrine. May she be fruitful in her offspring, approved and innocent: and may it be at length her happy lot to arrive at the rest of the blessed in the kingdom of God: may they both see their children's children to the third and fourth generation, and live to their wished-for old age. Thro'. R. Amen.

COMM. *Ps.* cxxvii.—Thus shall every man be blessed that feareth the Lord: mayest thou see thy children's children: peace be to Israel.

P. COMM. *Quæsumus.*—Mercifully accompany, O Lord, we beseech thee, what thy providence hath instituted; and preserve in length of peace those, whom thou lawfully joinest together. Thro'.

Before the Priest *gives the* Blessing *to the* People, *he turns to the* Bridegroom *and* Bride, *and says:*

MAY the God of Abraham, the God of Isaac, and the God of Jacob be with you: and

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may he fulfil his blessing in you: that you may see your children's children to the third and fourth generation: and afterwards enter into the possession of eternal life, through the assistance of our Lord Jesus Christ, who with the Father and the Holy Ghost, liveth, &c. *R.* Amen.

Then he exhorts them to observe an inviolable fidelity *toward each other; to practise* continence *at the times of* Prayer, (*especially on* Fast-days *and* great solemnities) *and to persevere in the* fear of God.

A VOTIVE MASS *for the* SICK.

INTROIT. *Ps.* liv.—Hear, O God, my prayer, and despise not my supplication: be attentive to me, and hear me. *Ps.* I am grieved in my exercise: and am troubled at the voice of the enemy, and at the tribulation of the sinner. *V.* Glory.

COLLECT. *Omnipotens.*—O Almighty and everlasting God, the eternal salvation of them that believe in thee; hear us in behalf of thy servants, who are sick, for whom we humbly crave the help of thy mercy, that their health, being restored to them, they may render thanks to thee in thy Church. Thro'.

If the sick person be near the point of Death.

COLLECT. *Omnipotens.*—O Almighty and merciful God, who hast prepared for mankind the means of salvation, and the rewards of eternal life: look down, in thy mercy, on thy servant now labouring under the calamity of sickness, and be thou the comfort of his [*or her*] soul, which thou hast created: that, at the hour of death, it may be presented to thee, by the hands of the angels, without spot. Thro'.

EPISTLE. *James* v. 13. 16.—*Brethren:* Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing psalms. Is any man sick among you? Let

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him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him. Confess therefore your sins one to another: and pray one for another, that you may be saved.

GRAD. *Ps.* vi.—Have mercy on me, O Lord, for I am weak: heal me, O Lord. *V.* All my bones are troubled, and my soul is troubled exceedingly. *Alleluia, Alleluia.* *V.* Hear, O Lord, my prayer: and let my cry come to thee. *Alleluia.*

After Septuagesima, *instead of the* Alleluias *and* V. *following, is said the*

TRACT. *Ps.* xxx.—Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly. *V.* For my life is wasted with grief; and my years in sighs. *V.* My strength is weakened through poverty, and my bones are disturbed.

GOSPEL. *Matt.* viii. 5. 13.——*At that time:* When Jesus had entered into Capharnaum, there came to him a Centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the Centurion making answer saith: Lord, I am not worthy that thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to this man, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And Jesus hearing this, marvelled: and said to them that followed him: Amen, I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the East and the West, and shall sit

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down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the Centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

OFFERT. *Ps.* liv.—Hear, O God, my prayer, and despise not my supplication: be attentive to me, and hear me.

SECRET.—O God, by whose pleasure the moments of our life are numbered, receive the prayers and sacrifices of thy servants, for whom, in their sickness, we implore thy mercy; that we may rejoice in the health of those, whom we now apprehend to be in danger. Thro'.

If the sick Person be near the point of Death.

SECRET.—Receive, O Lord, the sacrifice we offer for thy servant, who is near the end of his [*or her*] life: and grant, that by it, all his [*or her*] sins may be cleansed away, that he [*or she*] who is chastised by thy appointment in this life, may obtain eternal rest in that which is to come. Thro'.

COMM. *Ps.* xxx.—Make thy face to shine upon thy servant, save me in thy mercy, save me: Lord, let me not be confounded O Lord, for I have called upon thee.

P. COMM. *Deus, infirmitatis.*—O Lord, the singular aid of human weakness, shew the power of thy help to thy sick servant: that being assisted by thy mercy, he may come in health again to thy holy Church. Thro'.

If the sick Person be near the point of Death.

P. COMM. *Quæsumus.*—We beseech thy mercy, O Almighty God, that thou wouldst please to strengthen with thy grace thy servant by the efficacy of these mysteries, that the enemy may not prevail against him [*or her*] at the hour of his [*or her*] death,

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but that he [*or she*] may pass to eternal life with thy angels. Thro'.

MASS *in time of* WAR.

The Ps. Miserere, *p.* 279, *is previously said or sung, after which follows the* Prayer, O God, who by sin art offended, *at the bottom of p.* 363.

INTROIT. *Ps.* xxiv.—Remember, O Lord, thy bowels of compassion, and thy mercies, that are from the beginning of the world: lest at any time our enemies should prevail over us: deliver us, O God of Israel, from all our perplexities. *Ps. ib.* To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust; let me not be ashamed. *V.* Glory.

COLLECT. *Deus, qui conteris bella.*—O God of battles, who grantest the victory to those that put their trust in thee: mercifully hear the prayers of us thy servants, that the evil designs of our enemies being defeated, we may praise thee with unceasing gratitude. Thro'.

LESSON. *Jer.* xlii.—*In those days:* All the captains of the warriors came, and said to Jeremiah the prophet: pray thou for us to the Lord thy God. And the word of the Lord came to Jeremiah, and he called all the captains of the warriors, and all the people, from the least to the greatest. And he said to them Thus saith the Lord God of Israel, to whom you sent me, to present your supplications before him: If you will be quiet, and remain in this land, I will build you up, and not pull you down: I will plant, and not pluck you up; for now I am appeased for the evil that I have done to you. Fear not because of the King of Babylon, of whom you are greatly afraid: fear him not, saith the Lord: for I am with you, to save you, and to deliver you from his hand. And I will shew mercies to you, and will

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take pity on you, and will cause you to dwell in your own and, saith the Lord, the Almighty.

GRAD. *Ps.* lxxvi.—Thou art the God, that alone dost wonders: Thou hast made thy power known among the nations. *V.* Thou hast by thy power delivered thy people, the children of Israel and Joseph. *Alleluia, Alleluia.* *Ps.* lviii. Deliver me from my enemies, O my God: and defend me from them that rise up against me. *Alleluia.*

After Septuagesima (but not in Paschal time) *instead of the foregoing* Alleluias *and* V. *is said the*

TRACT, Deal not with us, *as in p.* 117.

GOSPEL. *Matt.* xxiv. 3. 8.—*At that time:* The disciples came to him privately, saying: Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world? And Jesus answering, said to them: Take heed that no man seduce you: for many will come in my name, saying: I am Christ: and they will seduce many. And you shall hear of wars, and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes in places: now all these are the beginnings of sorrows.

OFFERT. *Ps.* xvii.—Thou wilt save the humble people, Lord: but wilt bring down the eyes of the proud: for who is God, but thee, O Lord?

SECRET.—Graciously receive, O Lord, the sacrifice we offer unto thee; that being delivered from the scourges of war, we may be placed under the wings of thy protection. Thro'.

COMM. *Ps.* xxx.—Bow down thy ear to me, O Lord; make haste to deliver me.

P. COMM. *Deus regnorum.*—O God, the supreme ruler of kings and kingdoms, who, by chastising, dost heal us, and by pardoning, dost preserve

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us: pour down upon us thy mercy, that resting in perfect security, under thy powerful protection, we may apply the blessings of peace as remedies towards the amendment of our lives. Thro'.

Occasional Collects, Secrets, *and* P. Comms. *to be said after the proper ones on days that are not* doubles, *at the choice of the* Priest or Persons hearing Mass.

For desiring the Prayers *of the* Saints.

COLLECT. *Concede.*—Grant, we beseech thee, O Almighty God, that the intercession of holy Mary, the mother of God, and that of all the holy Apostles, Martyrs, Confessors, Virgins, and of all the elect, may every where bring joy to us: that while we celebrate their virtues, we may experience their patronage. Thro' the same.

SECRET.—Be appeased, O Lord, with the offerings we have made; and by the intercession of blessed Mary, ever a Virgin, and of all thy saints, defend us from all dangers. Thro'.

P. COMM. *Sumpsimus.*—We have received, O Lord, thy heavenly mysteries, celebrating the memory of blessed Mary, ever a Virgin, and of all thy saints: grant, we beseech thee, that what we perform here in time, we may receive the joyful effects of in eternity. Thro'.

For all States *of the* Church.

COLLECT. *Omnipotens.*—O Almighty and everlasting God, by whose spirit the whole body of the church is sanctified and governed: hear our humble prayers for all degrees thereof, that, by the assistance of thy grace, they may faithfully serve thee. Thro'.

SECRET.—Grant thy servants, O Lord, the pardon of their sins, comfort in life, and thy perpetual

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protection: that, persevering in thy service, they may always obtain thy mercy. Thro'.

P. COMM. *Libera.*—Deliver, O Lord, we beseech thee, from all sin and from all enemies, thy servants, who offer their humble prayers to thee, that, leading holy lives, they may be attacked by no misfortunes. Thro'.

For a Congregation *or* Family.

COLLECT. *Defende.*—Preserve, O Lord, we beseech thee, this family from all misfortunes, through the intercession of blessed Mary, ever a Virgin; and, as in all humility they prostrate themselves before thee, do thou mercifully defend them from all the snares of their enemies. Thro'.

SECRET.—Receive, we beseech thee, O Almighty God, our devout oblation; and, by virtue of this sacrament, defend thy servants from all adversity. Thro'.

P. COMM. *Sumptis.*—Having received the offerings of our redemption, grant, we beseech thee, O merciful God, that, by the celebration thereof, we may find thy protection against all adversity. Thro'.

For Peace *in a* Congregation *or* Family.

COLLECT.—O God, the author of peace and lover of charity, give to thy servants true agreement with thy holy will; that we may be freed from all the temptations that disturb us. Thro'.

SECRET.—Being appeased by this sacrifice, grant, we beseech thee, O Lord, that we may not be burdened with the sins of others, who beg to be freed from our own. Thro'.

P. COMM.—Pour forth upon us, O Lord, the spirit of charity: that thou mayest, by thy mercy, make those of one mind whom thou hast fed with one bread. Thro'.

Against Persecutors *and* Evil-Doers.

COLLECT. *Hostium.*—Crush, O Lord, we beseech thee, the pride of our enemies: and, by the

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power of thy right hand, frustrate all their malicious and obstinate designs. Thro'.

SECRET.—May we, O Lord, by the virtue of this sacrament, be both cleansed from our hidden sins and delivered from the snares of our enemies. Thro'.

P. COMM. *Protector.*—Look down on us, O God our protector, and free us from the danger of our enemies, that we may serve thee without any disturbance. Thro'.

In any Necessity.

COLLECT. *Deus refugium.*—O God, our refuge and strength, fountain of all goodness, mercifully give ear to the fervent prayers of thy church, and grant that what we ask with faith, we may effectually obtain. Thro'.

SECRET.—Grant, O merciful God, that this sacrifice of our salvation may continually cleanse us from all our guilt, and defend us from all adversity.

P. COMM. *Sumpsimus.*—We have received, O Lord, the sacred gifts of thy mystery, beseeching thee, that what thou commandest us to do in remembrance of thee, may be a help to our weakness. Thro'.

In any Tribulation.

COLLECT.—Turn not away thine eyes, O most merciful God, from thy people crying out to thee in their affliction: but for the glory of thine own name, relieve us in our necessities. Thro'.

SECRET.—Mercifully receive, O Lord, the offerings by which thou vouchsafest to be appeased; and by thy great goodness restore us to safety. Thro'.

P. COMM.—Look down mercifully, we beseech thee, O Lord, on our tribulation; and turn away the wrath of thy indignation, which we justly deserve. Thro'.

In a Famine *or* Pestilence.

COLLECT.—Grant, us, O Lord, the effects of

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our humble and pious prayers: and by thy goodness deliver us from this famine *or* pestilence, that men may be sensible such scourges proceed from thy anger, and cease by thy mercy. Thro'.

SECRET.—O God, who nourishest and renewest the two-fold substance of man by virtue of these sacramental gifts: mercifully grant that by their aid nothing may be wanting to our souls and bodies. Thro'

P. COMM.—Feed those, we beseech thee, O Lord, with corporal food, whom thou art pleased to nourish with thy eternal mysteries. Thro'.

For Rain.

COLLECT.—O God, in whom we live, move and have our being, send us, we beseech thee, seasonable rain; that enjoying a sufficiency of the necessaries of this life, we may aspire with more confidence after those blessings which are eternal. Thro'.

SECRET.—Be appeased, O Lord, with the offerings we make thee; and send us the aid of seasonable rain. Thro'.

P. COMM.—Grant us, we beseech thee, O Lord, wholesome rain; and water from heaven the drought of the earth. Thro'.

For Fair Weather.

COLLECT.—Hear us, O Lord, crying out to thee, and grant our humble request of a dry season; that we who are justly afflicted for our sins may experience thy clemency and mercy. Thro'.

SECRET.—May thy grace, O Lord, always go before and follow us; and mercifully receive, as consecrated to thy name, the offerings we bring for the remission of our sins: that by the intercession of thy saints, they may avail us to salvation. Thro'.

P. COMM.—We beseech thy mercy, O Almighty God, that thou wouldst stop the overflowing of rain, and shew us thy pleasing countenance. Thro'.

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Against Storms.

COLLECT.—Defend, we beseech thee, O Lord, this house against the assaults of our spiritual enemies: and cause the present dreadful disorder of the air to cease. Thro'.

SECRET.—We offer thee, O Lord, our praise and sacrifices in thanksgiving for the favours *we have already* received: humbly beseeching thee to grant those we now stand in need of. Thro'.

P. COMM.—O Almighty and eternal God, who both healest us by chastisement, and preservest us by the grant of thy pardon; hear our humble prayers; that we may rejoice in the ceasing of this storm, and always make a good use of the grant of thy favours. Thro'.

For the Gift *of* Tears.

COLLECT.—O Almighty and most merciful God, who, to quench the thirst of thy people, madest water spring out of a rock; draw from our stony hearts the tears of compunction, that effectually bewailing our sins, we may, through thy mercy, obtain pardon for them. Thro'.

SECRET.—Mercifully look down, O Lord, on the offerings we make to thy majesty; and draw from our eyes such torrents of tears, as may extinguish the burning flames we deserve for our sins. Thro'.

P. COMM.—Mercifully pour forth into our hearts, O Lord God, the grace of thy holy Spirit: which, by sighs and tears, may make us wash away the stains of our sins, and obtain for us the desired pardon. Thro'.

Against Evil thoughts.

COLLECT.—O Almighty and most merciful God, regard, in thy goodness, our prayers, and deliver our hearts from the disquietude of all perverse and evil thoughts: that we may become an abode for thy holy Spirit. Thro'.

SECRET.—We offer thee, O Lord, this sacrifice

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of salvation: that purging our hearts from unclean thoughts, thou wouldst preserve them undefiled, and enlighten them by the grace of thy holy Spirit, Thro'.

P. COMM.—O God, who enlightenest every man coming into this world; illuminate, we beseech thee, our hearts with the light of thy grace, that always entertaining such thoughts as are worthy and well pleasing to thy divine Majesty, we may sincerely love thee. Thro'.

MASS *for* PEACE.

DA pacem Domine, sustinentibus te, ut Prophetæ tui fideles inveniantur: exaudi preces servi tui, et plebis tuæ Israel. (*Ecclus.* 36.) *Ps.* 121. Lætatus sum in his, quæ dicta sunt mihi: in domum Domini ibimus.

GIVE peace to them that wait patiently for thee, O Lord, that thy prophets may be found faithful: hear the prayers of thy servant, and of thy people Israel. I was glad at the things that were said unto me: let us go into the house of the Lord.

COLLECT. O God, from whom all holy desires, right counsels, and just works proceed; give to thy servants that peace which the world cannot give; that, both our hearts being devoted to obey thy commandments, and the fear of our enemies being removed, our times, by thy protection, may be peaceful.

LESSON. 2 Machabees i. 1–5. *Fratribus.*—To the brethren, the Jews that are throughout Egypt; the brethren, the Jews that are in Jerusalem, and in the land of Judea, send health and good peace. May God be gracious to you, and remember his covenant that he made with Abra

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ham, and Isaac, and Jacob, his faithful servants. And give you all a heart to worship him, and to do his will with a great heart, and a willing mind. May he open your heart in his law, and in his commandments, and send you peace. May he hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

GRAD. &c. *as in Mass for the Removal of Schism.*

GOSPEL. John xx. 19–23.—Page 347.

OFFERT. *Ps.* 134. Laudate Dominum, quia benignus est: psallite nomini ejus, quoniam suavis est: omnia quæcumque voluit, fecit in cœlo et in terra.

Praise ye the Lord, for the Lord is good: sing ye to his name, for it is sweet: whatsoever the Lord pleased he hath done in heaven and in earth.

SECRET.—O God, who sufferest not thy people who believe in thee to be overwhelmed by any terrors; vouchsafe to receive the prayers and oblations of thy servants; that, peace being obtained by thy loving-kindness, the Christian territories may be secure from all hostile attacks.

COMM. *Jo.* 14.—Pacem relinquo vobis: pacem meam do vobis, dicit Dominus.

Peace I leave with you: my peace I give unto you, saith the Lord.

P. COMM.—O God, the author and lover of peace, whom to know is to live, and whom to serve is to reign; protect thy suppliants from all hostile attempts; and grant that we who put our trust in thy defence may not fear the might of any enemy.

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APPENDIX.

Dec. 8.—IMMACULATE CONCEPTION *of the* B. V. MARY.

Double of 1*st Class, with Octave.*

VENITE et videte, et narrabo vobis, omnes qui timetis Deum, quanta fecit Dominus animæ meæ. (*Ps.* 65.) *Ps.* 102. Benedic anima mea Domino; et omnia quæ intra me sunt, nomini sancto ejus.

COME and see, all ye that fear God, and I will tell you what great things the Lord hath done for my soul. Bless the Lord, O my soul, and all that is within me bless his holy name.

COLLECT. *Deus qui.*—O God, who, by the Immaculate Conception of the Virgin, didst prepare for thy Son an habitation worthy of him; grant us, by her intercession, faithfully to keep our hearts and bodies immaculate for thee, who didst preserve her from all stain.

LESSON. Prov. viii. 22–35. *Dominus possedit.*—The Lord possessed me in the beginning of his ways, before he made any thing, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth; he had not yet made the earth, nor the rivers, nor the poles of the world. When he pre-

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pared the heavens, I was present: when, with a certain law and compass, he enclosed the depths; when he established the sky above, and poised the fountains of waters; when he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when he balanced the foundations of the earth; I was with him, forming all things, and was delighted every day, playing before him at all times, playing in the world: and my delights were to be with the children of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GRAD. Sapientia ædificavit sibi domum; excidit columnas septem. V. Sanctificavit tabernaculum suum Altissimus: Deus in medio ejus, non commovebitur. Allel. allel. V. Ave Maria gratia plena: Dominus tecum. Allel.

Wisdom hath built herself a house; she hath hewn her out seven pillars. The Most High hath sanctified his tabernacle: God is in the midst of her, and shall not be moved. Allel. allel. Hail, Mary, full of grace: the Lord is with thee. Allel.

After Septuag. *the* Allel. *and* V. *are omitted, and the following is said:*

TRACT. Fecit mihi magna qui potens est, et sanctum nomen ejus. V. Misericordia ejus a progenie in progeniem, timentibus eum. V. Fecit potentiam in brachio

He that is mighty hath done great things to me, and holy is his name. His mercy is from generation unto generations to them that fear him. He hath

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suo: dispersit superbos mente cordis sui.

shewed might in his arm: he hath scattered the proud in the imagination of their heart.

In Paschal time, instead of the GRAD. *the following is said:*

Allel. allel. V. Sanctificavit tabernaculum suum Altissimus: Deus in medio ejus, non commovebitur. V. Fundamenta ejus in montibus sanctis: diligit Dominus portas Sion, super omnia tabernacula Jacob. Allel.

Allel. allel. The Most High hath sanctified his tabernacle: God is in the midst of her, and shall not be moved. Her foundations are upon the holy hills. The Lord loveth the gates of Sion, more than all the dwellings of Jacob. Allel.

GOSPEL. Matt. i. 1–16. *Liber generationis.*—The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas, and his brethren; and Judas begot Phares and Zara of Thamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse; and Jesse begot David the king. And David the king begot Solomon, of her that had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren, in the transmigration of Babylon. And, after the transmigra-

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tion of Babylon, Jechonias begot Salathiel; and Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eliazar begot Mathan; and Mathan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

OFFERT. Misit Deus misericordiam suam, et veritatem suam: animam meam eripuit de medio catulorum leonum.

God hath sent his mercy and truth: he hath delivered my soul from the midst of the lions' whelps.

SECRET.—Grant, O most merciful Lord, that we may with pure minds offer this present gift unto thee, who didst prepare, in the heart of the Blessed Virgin Mary, a mansion pure from all stain for Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost.

PREF. Et te in conceptione immaculata. *Ordinary*, p. 131.

COMM. *Cant.* 6. Ego dilecto meo, et dilectus meus mihi, qui pascitur inter lilia. Allel.

My beloved is mine, and I am his, who feedeth among the lilies. Allel.

P. COMM. *Mensæ.* Being fed with the delights of the celestial table, we implore of thy mercy, O God, that being assisted by the prayers of the most holy Virgin Mary, who hath ever pleased thee, we may by no temptations be separated from thee.

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Dec 18. EXPECTATION *of the* B. V. M.

All as in Mass of B. V. M. *Advent to Christmas,* p. 507, *except last* V. *of* GRAD. *which is as follows:*

Ecce virgo concipiet, et pariet Filium Jesum Christum. Allel.

Behold a virgin shall conceive, and bring forth a Son Jesus Christ. Allel.

Jan. 23. ESPOUSALS *of the* B. V M.—*Gr. d. With Commem. of S. Emerentiana, and of S. Joseph, as on March* 19.

NTROIT. Salve sancta parens, p. 507.

COLLECT. *Famulus.* We beseech thee, O Lord, to bestow on thy servants the gift of thy celestial grace; that to those for whom the blessed Virgin's maternity was the beginning of salvation, the votive solemnity of her Espousals may procure increase of peace.

LESSON. Prov. viii. 22–35, p. 720.

GRAD. Benedicta et venerabilis es virgo Maria; quæ sine tactu pudoris, inventa es mater Salvatoris.

V. Virgo Dei genitrix, quem totus non capit orbis, in tua se clausit viscera, factus homo. Allel. allel.

V. Felix namque es sacra virgo Maria, et omni laude dignissima: quia ex te ortus est sol

Thou art blessed and venerable, O Virgin Mary, who without any violation of purity, wert found the mother of our Saviour. O virgin Mother of God, he whom the whole world is unable to contain, being made man, enclosed himself in thy womb. Allel. allel. For thou art happy, O holy virgin Mary, and most worthy

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justitiæ, Christus Deus noster. Allel.

of all praise: because from thee arose the sun of justice, Christ our Lord. Allel.

After Septuag., *the* Allel. *and* V. *are omitted, and instead is said the* TRACT. Gaude Maria.

GOSPEL. Matt. i. 1–16.—P. 722. CREDO.

OFFERT. Beata es, p. 508.

SECRET. May the humanity of thy only-begotten Son be our succour, O Lord; that Jesus Christ our Lord, who when born of a virgin did not diminish, but consecrated the integrity of his mother, may in the solemnity of her Espousals deliver us from our sins, and make our oblation acceptable to thee.

PREFACE. Et te in Desponsatione, p. 131.
COMM. Beata viscera, p. 510.

P. COMM. Having received, O Lord, the votive mysteries of this annual solemnity, grant, we beseech thee, that they may confer upon us remedies both for time and eternity.

Feb. 23. ST. PETER DAMIAN.

Mass XII. In Medio Ecclesio, p. 485, *except*

COLLECT. *Concede.*—Grant unto us, we beseech thee, Almighty God, to follow the counsel and example of blessed Peter, thy Confessor and Bishop, that by despising earthly things, we may attain unto everlasting joys.

Mar. 18. S. GABRIEL, ARCHANGEL.—*Gr. d*

BENEDICITE Dominum omnes angeli ejus: potentes virtute,

BLESS the Lord, all ye his angels, you that are mighty in

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qui facitis verbum ejus, ad audiendam vocem sermonum ejus. *Ps.* 102. Benedic anima mea Domino: et omnia quæ intra me sunt, nomini sancto ejus.

strength, and execute his word, hearkening to the voice of his orders. Bless the Lord, O my soul; and let all that is within me bless his holy name.

COLLECT. *Deus qui inter.* O God, who from amidst the angels didst choose the archangel Gabriel to announce the mystery of thy Incarnation: mercifully grant that we who celebrate his feast upon earth, may enjoy his patronage in heaven.

LESSON. Dan. ix. 21–26. *In dieb.—ecce vir Gabriel.*—In those days, behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice. And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand. From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art a man of desires, therefore do thou mark the word and understand the vision. Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished: and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the Saint of saints may be anointed. Know thou, therefore, and take notice, *that* from the going forth of the word, to build up Jerusalem again, unto Christ the prince, there shall be seven weeks, and sixty-two weeks; and the street shall be built again, and the walls in straitness of times. And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his. And a people with their leader that shall come,

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shall destroy the city and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

GRAD. *Ps.* 102. Benedicite Dominum omnes angeli ejus: potentes virtute, qui facitis verbum ejus. V. Benedic anima mea Dominum, et omnia interiora mea, nomen sanctum ejus.

Bless the Lord, all ye his angels: ye that are mighty in strength, and execute his word. Bless the Lord, O my soul, and let all that is within me praise his holy name.

TRACT. *Luc.* 1. Ave Maria, gratia plena: Dominus tecum. V. Benedicta tu in mulieribus: et benedictus fructus ventris tui. Ecce concipies et paries filium, et vocabis nomen ejus Emmanuel. Spiritus Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi; ideoque et quod nascetur ex te sanctum, vocabitur Filius Dei.

Hail, Mary, full of grace: the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb. Behold, thou shalt conceive and bring forth a son, and thou shalt call his name Emmanuel. The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and therefore also the Holy which shall be born of thee shall be called the Son of God.

After Easter.

Allel. allel. V. Qui facit angelos suos spiritus: et ministros suos flammam ignis. Allel. V. Ave Maria, gratia plena, Dominus tecum:

Allel. allel. Who maketh his angels spirits, and his ministers a flame of fire. Allel. Hail, Mary, full of grace, the Lord is with

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benedicta tu in mulieribus. Allel.

thee: blessed art thou among women. Allel.

GOSPEL. Luke i. 26–38.—Page 60. CREDO.

OFFERT. *Apoc.* 8. Stetit angelus juxta aram templi, habens thuribulum aureum in manu sua: et data sunt ei incensa multa, et ascendit fumus aromatum in conspectu Dei.

An angel stood near the altar of the temple, having a golden censer in his hand: and there was given to him much incense, and the smoke of the perfumes ascended before God.

SECRET. May the offering of our service, and the prayer of the blessed archangel Gabriel, be accepted in thy sight, O Lord; that as he is venerated by us on earth, so he may be our advocate with thee in heaven.

COMM. *Dan.* 3.—Benedicite omnes angeli Domini Dominum: hymnum dicite, et superexaltate eum in sæcula.

All ye angels of the Lord bless the Lord: sing a hymn, and exalt him above all for ever.

P. COMM. *Corporis.*—Having received the mysteries of thy body and blood, we implore thy clemency, O Lord our God: that as we knew the incarnation by the message of Gabriel, so by his intercession we may obtain the benefits of the same.

FRIDAY AFTER QUINQUAGESIMA.

PASSION OF OUR LORD JESUS CHRIST.

HUMILIAVIT semetipsum Dominus Jesus Christus usque ad mortem mortem autem crucis; propter quod et

THE Lord Jesus Christ humbled himself unto death even the death of the cross; wherefore God

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Deus exaltavit illum, et donavit illi nomen, quod est super omne nomen (*Phil.* 2). *Ps.* 88. Misericordias Domini in æternum cantabo; in generationem et generationem.

also hath exalted him, and hath given him a name which is above every name. The mercies of the Lord I will sing for ever; to generation and generation.

COLLECT. *Omnipotens.*—Almighty, everlasting God, who didst cause our Saviour to take upon him our flesh, and to suffer the death of the cross, that all mankind should follow the example of his humility; mercifully grant, that as we keep the solemn commemoration of his passion, we may deserve both to keep in mind the lessons of his patience, and also to be made partakers of his resurrection.

LESSON. Zach. xii. 10, xiii. 6–7. *Hæc dicit Dom. Effundam.*—Thus saith the Lord: I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: and they shall look upon me, whom they have pierced: and they shall mourn for him as one mourneth for an only son, and they shall grieve over him as the manner is to grieve for the death of the first-born. In that day there shall be a great lamentation in Jerusalem, and it shall be said: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me. Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of Hosts: strike the shepherd, and the sheep shall be scattered, saith the Lord Almighty.

GRAD. *Ps.* 68.—Improperium expectavit cor meum et miseriam:

My heart hath expected reproach and misery: and I looked

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et sustinui, qui simul mecum contristaretur, et non fuit: consolantem me quæsivi, et non inveni.

V. Dederunt in escam meam fel, et in siti mea potaverunt me aceto. Allel. allel.

V. Ave Rex noster: tu solus nostros es miseratus errores: Patri obediens, ductus es ad crucifigendum, ut agnus mansuetus ad occisionem.

Allel.

TRACT. *Is.* 53.—Vere languores nostros ipse tulit, et dolores nostros ipse portavit. V. Et nos putavimus eum quasi leprosum, et percussum a Deo et humiliatum. V. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra. V. Disciplina pacis nostræ super eum: et livore ejus sanati sumus.

for one that would grieve together with me, and there was none: I sought one that would comfort me, and I found none. V. They gave me gall for my food, and in my thirst they gave me vinegar to drink. Allel. allel. V. Hail thou our King: thou alone hast had compassion on our errors: obedient to the Father, thou wert led to be crucified, like a meek lamb to the slaughter. Alleluia.

Surely he hath borne our infirmities, and carried our sorrows. V. And we have thought him as it were a leper, and as one struck by God and afflicted. V. But he was wounded for our iniquities, he was bruised for our sins. V. The chastisement of our peace was upon him: and by his bruises we are healed.

In Paschal time instead of the Gradual *is said,*

Allel. allel. V. Ave Rex noster: tu solus nostros es miseratus errores: Patri obediens,

Allel. allel. V. Hail thou our King: thou alone hast had compassion on our errors: obe-

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ductus es ad crucifigendum, ut agnus mansuetus ad occisionem. Allel.

V. Tibi gloria, hosanna: tibi triumphus et victoria: tibi summæ laudis et honoris corona. Allel.

dient to the Father, thou wert led to be crucified, like a meek lamb to the slaughter. Allel.

V. To thee be glory, hosanna: to thee be triumph and victory: to thee a crown of highest praise and honour. Allel.

GOSPEL. John xix, 28–35. *In illo,—sciens Jesus.*—At that time, Jesus, knowing that all things were now accomplished, that the Scriptures might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth (*v. 30). Jesus therefore when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost (†v. 31). Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true. CREDO.

OFFERT.—Insurrexerunt in me viri iniqui: absque misericordia quæsierunt me interficere: et non peperce-

Wicked men rose up against me: without mercy they sought to kill me: and they did not spare to spit in my

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runt in faciem meam spuere: lanceis suis vulneraverunt me, et concussa sunt omnia ossa mea.

face: they wounded me with their spears, and all my bones were shaken.

SECRET.—May the sacrifice offered to thee, O Lord, through the passion of thy only-begotten Son interceding for us, ever enliven and defend us.

PREFACE.—Qui salutem, *as in Ordinary.*

COMM. *Ps.* 21.—Foderunt manus meas et pedes meos: dinumeraverunt omnia ossa mea.

They have pierced my hands and my feet: they have numbered all my bones.

P. COMM. *Domine Jesu.*—O Lord Jesus Christ, Son of the living God, who, at the sixth hour, didst ascend the tree of the cross, for the redemption of the world, and didst shed thy precious blood for the remission of our sins; we humbly beseech thee, that after our death thou wouldst grant us joyfully to enter the gates of paradise.

FRIDAY AFTER FIRST SUNDAY OF LENT.

THE HOLY CROWN OF THORNS.

EGREDIMINI et videte, filiæ Sion, regem Salamonem in diademate, quo coronavit eum mater sua, parans crucem Salvatori suo (*Cant.* 3). *Ps.* 8. Gloria et honore coronasti eum, Domine; et

GO forth, ye daughters of Sion, and see King Solomon in the diadem wherewith his mother crowned him, preparing a cross for her Saviour. Thou hast crowned him, O Lord, with glory and

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constituisti eum super opera manuum tuarum.

honour; and hast set him over the works of thy hands.

COLLECT. *Præsta.*—Grant, we beseech thee, Almighty God, that we who, in memory of the passion of our Lord Jesus Christ, venerate his crown of thorns here upon earth, may deserve to be crowned by him with glory and honour in the heavens.

II. OF FERIA.—Regard the fast we have begun, we beseech thee, O Lord, with kind favour; that the observance we exhibit corporally, we may be able also to exercise with sincere minds.

LESSON. Cant. iii. 7–11; iv. 1, 8. *Lectulum Salomonis.*—Threescore valiant ones of the most valiant of Israel surround the bed of Solomon; all holding swords, and most expert in war; every man's sword upon his thigh, because of fears in the night. King Solomon hath made him a litter of the wood of Libanus: the pillars thereof he made of silver, the seat of gold, the going up of purple; the midst he covered with charity for the daughters of Jerusalem. Go forth, ye daughters of Sion, and see King Solomon in the diadem, wherewith his mother crowned him in the day of his espousals, and in the day of the joy of his heart. How beautiful art thou, my love, how beautiful art thou! thy eyes are dove's eyes, besides what is hid within. Come from Libanus, my spouse. Come from Libanus, come: thou shalt be crowned.

GRAD. *Apoc.* 14.—Corona aurea super caput ejus, expressa signo sanctitatis, gloria honoris et opus fortitudinis. V. *Ps.* 20. Quoniam

A crown of gold was upon his head, wherein was engraved holiness, an ornament of honour, and a work of power. For thou hast prevented

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prævenisti eum in benedictionibus dulcedinis, posuisti in capite ejus coronam de lapide pretioso.

him with blessings of sweetness, thou hast set on his head a crown of precious stones.

TRACT. *Is.* 61.—Induit eum Dominus vestimentis salutis, et indumento justitiæ, quasi sponsum decoratum corona. V. *Is.* 28. Corona tribulationis efloruit in coronam gloriæ, et sertum exultationis. V. *Sap.* 5. Accepit regnum decoris, diadema speciei.

The Lord clothed him with the garments of salvation, and with the robe of justice he covered him, as a bridegroom decked with a crown. V. The crown of tribulation hath flourished into a crown of glory, and a garland of joy. V. He hath received a kingdom of glory, a crown of beauty.

In Paschal time.

Allel. allel. V. Corona aurea super caput ejus, expressa signo sanctitatis, gloria honoris, et opus fortitudinis. Allel. V. Tibi gloria, hosanna: tibi triumphus et victoria: tibi summæ laudis et honoris corona. Allel.

Allel. allel. V. A crown of gold was upon his head, wherein was engraved holiness, an ornament of honour, and a work of power. Allel. V. To thee be glory, hosanna: to thee be triumph and victory: to thee a crown of highest praise and honour. Allel.

GOSPEL. John xix. 1–5. *In illo—Apprehendit.*—At that time, Pilate took Jesus, and scourged him. And the soldiers platting a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him and said, Hail, King of the Jews; and they gave him blows. Pilate therefore went forth again, and saith to them: Behold, I bring him forth un-

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to you, that you may know that I find no cause in him. Jesus therefore came forth bearing the crown of thorns and the purple garment. CREDO.

OFFERT.—Tuam coronam adoramus, Domine; tuam gloriosam recolimus passionem.

We adore thy crown, O Lord; we commemorate thy glorious passion.

SECRET.—O almighty King, confirm the strength of thy militant people, that we who in this race of our mortality receive joy from the crown of thy only-begotten Son, when the course of our warfare is accomplished may obtain the prize of immortality.

II. OF FERIA.—We beseech thee, O Lord, to grant that the sacrifice of lenten observance which we offer may both render our minds acceptable to thee, and give us the power of more ready abstinence.

PREFACE.—Qui salutem, &c., *as in Ordinary.*

COMM.—Lætare mater nostra, quia dabit Dominus capiti tuo augmenta gratiarum, et corona inclyta proteget te.

Rejoice, O thou our mother, for the Lord shall give to thy head increase of graces, and protect thee with a noble crown.

P. COMM. *Supplices.*—We humbly beseech thee, almighty God, that these sacraments which we have received may, through the most holy crown of thy Son, of which we celebrate the festival, procure for us healing and strength.

II. FERIA.—Pour forth upon us, O Lord, the spirit of thy love; that, by thy mercy, thou mayest make those of one mind, whom thou hast fed with one celestial food.

Last GOSPEL *of Feria,* Matt. v. 43. *In illo—Audistis quia.*—At that time, Jesus said to his

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disciples, You have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say to you, Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you; that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect (*vi. 1–4). Take heed that you do not your justice before men, to be seen by them; otherwise you shall not have a reward of your Father who is in heaven. Therefore, when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth; that thy alms may be in secret, and thy Father, who seeth in secret, will repay thee.

FRIDAY *after* SECOND SUNDAY IN LENT.

SPEAR AND NAILS OF OUR LORD JESUS CHRIST.

FODERUNT manus meas et pedes meos: dinumeraverunt omnia ossa mea, et sicut aqua effusus sum. *Ps.* Factum est cor meum tanquam cera liquescens in medio ventris mei.

THEY have pierced my hands and my feet: they have numbered all my bones, and I am poured out like water. My heart is become like wax melting in the midst of my bowels.

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COLLECT. *Deus, qui.* O God, who in the weakness of that flesh which thou hadst taken, wast pleased to be pierced with nails, and with a spear to be wounded for the salvation of the world; mercifully grant that we, who keep the solemnity of the same spear and nails on earth, may rejoice in the glorious triumph of thy victory in heaven.

LESSON. Zach. xii. 10. *As on* 1 *Friday after Quinquagesima.* MASS OF THE PASSION, p. 729.

II. OF FERIA. Be merciful, O Lord, to thy people; and as thou makest them devout to thee, mercifully refresh them with kind assistance.

GRAD. *and* TRACT. *as in* p. 729.

GOSPEL. John xix. 28–35.—Page 731. CREDO.

SECRET. May this holy and immaculate evening sacrifice sanctify us, O Lord, we beseech thee, which thy only-begotten Son offered upon the cross for the salvation of the world.

II. OF FERIA, Receive, we beseech thee, O Lord, the offerings made by our service, and mercifully sanctify thy gifts.

PREF. Qui salutem, &c., *as in Ordinary.*

COMM. Videbunt in quem transfixerunt, cum moverentur fundamenta terræ.	They shall look on him whom they pierced, when the foundations of the earth were moved.

P. COMM. *Domine.* O Lord Jesus Christ, who didst offer thyself upon the cross an immaculate and voluntary holocaust to God the Father: we beseech that the adorable oblation of the same sacrifice may obtain for us pardon and glory everlasting.

II. OF FERIA. By the operation of this mystery, O Lord, may our vices be cleansed away, and our just desires accomplished.

Last GOSPEL *of Feria.*

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FRIDAY *after* THIRD SUNDAY IN LENT.

THE FIVE SACRED WOUNDS OF OUR LORD JESUS CHRIST.

MASS, Humiliavit, *the Passion as above*, p. 728.

Except COLLECT. *Deus, qui.*

O GOD, who, by the passion of thine only-begotten Son, and the shedding of his blood through his five wounds, hast renewed the nature of man that was ruined by sin; grant to us, we beseech thee, that as we venerate on earth the wounds that he received, so we may deserve to obtain the fruit of his most precious blood in heaven.

COMM. OF FERIA. Regard our fasts, we beseech thee, O Lord, with thy merciful favour; that as we abstain from food in our bodies, so we may fast from all vices in mind.

SECRET. May these sacrifices be acceptable to thy Majesty, we beseech thee, O Lord, in which we offer to thee the very wounds of thy only-begotten Son as the price of our redemption.

II. OF FERIA. Favourably look down, we beseech thee, O Lord, upon the offerings we consecrate to thee, that they may be acceptable to thee, and ever prove salutary to us.

P. COMM. *Refecti.* Refreshed with life-giving food, we beseech thee, O Lord our God, that we who this day devoutly venerate the wounds of our Lord Jesus Christ, may ever have them impressed upon our hearts, in our life and conduct.

P. COMM. OF FERIA. May the reception of this sacrament, O Lord, cleanse us from sin, and conduct us to thy heavenly kingdom.

Last GOSPEL *of Feria*, John iv. 5–42.

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FRIDAY *after* FOURTH SUNDAY IN LENT.

THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST.

REDEMISTI nos, Domine, in sanguine tuo, ex omni tribu et lingua, et populo et natione, et fecisti nos Deo nostro regnum (*Apoc.* 5). *Ps.* 88. Misericordias Domini in æternum cantabo: in generationem et generationem annuntiabo veritatem tuam in ore meo.

THOU hast redeemed us, O Lord, in thy blood, out of every tribe and tongue, and people and nation, and hast made us to our God a kingdom. The mercies of the Lord I will sing for ever: I will shew forth thy truth with my mouth to generation and generation.

COLLECT. *Omnipotens.* Almighty, everlasting God, who hast ordained thine only-begotten Son to be the Redeemer of the world, and wast pleased to be reconciled unto us in his blood; grant unto us, we beseech thee, so to venerate with solemn rite the price of our redemption, and to be on earth so defended by its power from the evils of this present life, that we may rejoice in its perpetual fruit in heaven.

II. OF FERIA. O God, who renewest the world by thy ineffable sacraments, grant we beseech thee, that thy Church may profit by thy eternal institutions, and never be destitute of temporal aid.

EPISTLE. Heb. ix. 11–15, *as on Passion Sunday.*—Page 210.

GRAD. *John* 5. Hic est qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et

This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. V. There

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sanguine. V. Tres sunt qui testimonium dant in cœlo: Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra: Spiritus, aqua, et sanguis: et hi tres unum sunt.

are three who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood: and these three are one.

TRACT. *Ephes.* 1. Gratificavit nos Deus in dilecto Filio suo: in quo habemus redemptionem per sanguinem ejus. V. Remissionem peccatorum, secundum divitias gratiæ ejus, quæ superabundavit in nobis. V. Justificati gratis per gratiam ipsius, per redemptionem, quæ est in Christo Jesu. V. Quam proposuit Deus propitiationem per fidem in sanguine ipsius.

God hath graced us in his beloved Son: in whom we have redemption through his blood. V. The remission of sins, according to the riches of his grace, which hath superabounded in us. V. Being justified freely by his grace, through the redemption which is in Christ Jesus. V. Whom God hath set forth to be a propitiation through faith in his blood.

In Votive Masses, after the GRAD. *is said:*

Allel. allel. V. Si testimonium hominum accipimus, testimonium Dei majus est. Allel.

Allel. allel. V. If we receive the testimony of men, the testimony of God is greater. Allel.

In Paschal Time.

Allel. allel. V. Dignus es, Domine, accipere librum, et aperire signacula ejus; quoniam occisus es, et redemisti

Allel. allel. V. Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain,

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nos Deo in sanguine tuo. Allel. V. Erit autem sanguis vobis in signum: et videbo sanguinem, et transibo vos: nec erit in vobis plaga disperdens.
Allel.

and hast redeemed us to God in thy blood. Allel. V. But the blood shall be unto you for a sign: and I shall see the blood, and shall pass over you; and the plague shall not be upon you to destroy you. Allel.

Mass of the Passion.

GOSPEL. John xix. 30–35.—Page 731; *begin at* *v. 30, Jesus therefore. CREDO.

OFFERT. 1 *Cor.* 10. Calix benedictionis, cui benedicimus, nonne communicatio sanguinis Christi est? Et panis quem frangimus, nonne participatio corporis Domini est?

The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?

SECRET. By these divine mysteries, we beseech thee that we may approach to Jesus, the mediator of the new testament; and upon thy altars, O Lord of Hosts, may renew the sprinkling of blood, speaking better than that of Abel.

II. OF FERIA. May the gifts we offer purify us, we beseech thee, O Lord, and ever make thee propitious towards us.

PREF. Qui salutem, *as in Ordinary.*

COMM. *Heb.* 9. Christus semel oblatus est ad multorum exhaurienda peccata; secundo sine peccato apparebit expectantibus se, in salutem.

Christ was offered once to exhaust the sins of many; the second time he shall appear without sin to them that expect him, unto salvation.

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P. COMM. *Ad sacram.* Having been admitted to the holy table, O Lord, we have drawn water in joy from the fountains of the Saviour: may his Blood, we beseech thee, become within us a fountain of water springing up to eternal life.

II. OF FERIA. May the participation of this sacrament, O Lord, we beseech thee, ever cleanse us from our own faults, and defend us from all adversity.

Last Gospel of Feria, John xi. 1–45.

FRIDAY, PASSION WEEK.

FEAST OF THE SEVEN DOLOURS OF THE B. V. M.

STABANT juxta crucem Jesu, mater ejus, et soror matris ejus Maria Cleophæ, et Salome, et Maria Magdalene. (*John* 19). V. Mulier, ecce filius tuus, dixit Jesus; ad discipulum autem, Ecce mater tua.

THERE stood by the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Salome, and Mary Magdalen. Woman, behold thy son, said Jesus; and to the disciple, Behold thy mother.

COLLECT. *Deus in cujus.* O God, at whose passion according to the prophecy of Simeon, a sword of sorrow did pierce through the most sweet soul of the glorious Virgin and Mother Mary; mercifully grant, that we, who devoutly celebrate her transfixion and suffering, may, through the mediation of the glorious merits and prayers of all the Saints who faithfully stand beneath thy cross, obtain the blessed fruit of thy passion.

II. OF FERIA. Mercifully infuse thy grace into our hearts, we beseech thee, O Lord; that refraining from sin by voluntary chastisement, we may be rather afflicted in time, than condemned to punishment for eternity.

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LESSON. Judith xiii. 22-25. *Benedixit te.*—The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever; for that thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

GRAD. Dolorosa et lacrymabilis es, virgo Maria, stans juxta crucem Domini Jesu Filii tui Redemptoris.

Thou art mournful and full of sorrow, O virgin Mary, standing by the cross of the Lord Jesus, thy Son, our Redeemer.

TRACT. Stabat sancta Maria, cœli Regina, et mundi domina, juxta crucem Domini nostri Jesu Christi dolorosa. V. O vos omnes, qui transitis per viam attendite et videte si est dolor, sicut dolor meus.

Holy Mary, the queen of heaven, and mistress of the world, stood by the cross of our Lord Jesus Christ, full of sadness. O all you that pass by the way, attend and see if there be sorrow like to my sorrow.

STABAT mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.

Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.

O quam tristis, et afflicta
Fuit illa benedicta
Mater Unigeniti!

AT the cross her station keeping,
Stood the mournful Mother weeping.
Close to Jesus to the last.
Through her heart his sorrow sharing,
All his bitter anguish bearing,
Now at length the sword had pass'd.

Oh, how sad and sore distress'd
Was that Mother highly blest
Of the sole-begotten One!

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Quæ mœrebat, et dolebat,
Pia Mater, dum videbat
Nati pœnas inclyti.
Quis est homo, qui non fleret,
Matrem Christi si videret
In tanto supplicio?

Quis non posset contristari,
Christi matrem contemplari
Dolentem cum Filio?

Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.

Vidit suum dulcem Natum
Moriendo, desolatum,
Dum emisit spiritum.
Pia mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.

Fac, ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Sancta mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.

Juxta crucem tecum stare,
Et me tibi sociare,
In planctu desidero.

Virgo virginum præclara,
Mihi jam non sis amara:
Fac me tecum plangere.

Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Christ above in torment hangs;
She beneath beholds the pangs
Of her dying glorious Son.
Is there one who would not weep
Whelm'd in miseries so deep
Christ's dear Mother to behold?
Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?
Bruis'd, derided, curs'd, defiled,
She beheld her tender Child
All with bloody scourges rent;
For the sins of his own nation,
Saw Him hang in desolation,
Till his Spirit forth He sent.
O thou Mother! fount of love!
Touch my spirit from above,
Make my heart with thine accord:
Make me feel as thou hast felt;
Make my soul to grow and melt
With the love of Christ my Lord.
Holy Mother! pierce me thro',
In my heart each wound renew
Of my Saviour crucified:
Let me share with thee His pain,
Who for all my sins was slain,
Who for me in torments died.
Let me mingle tears with thee,
Mourning him who mourn'd for me,
All the days that I may live:
By the Cross with thee to stay;
There with thee to weep and pray;
Is all I ask of thee to give.
Virgin of all virgins best!
Listen to my fond request:
Let me share thy grief divine;
Let me to thy latest breath,
In my body bear the death
Of that dying Son of thine.

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Fac me plagis vulnerari,
Cruce hac inebriari,
Et cruore Filii:

Flammis ne urar succensus,
Per te, Virgo, sim defensus,
In die judicii.

Christi, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriæ.

Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria.

Wounded with his every wound,
Steep my soul till it hath swoon'd
In his very blood away;
Be to me, O Virgin, nigh,
Lest in flames I burn and die,
In his awful Judgment-day.
Christ when thou shalt call me hence,
Be thy Mother my defence,
Be thy Cross my victory;
While my body here decays,
May my soul thy goodness praise,
Safe in Paradise with Thee.

GOSPEL. John xix. 25–27. *In illo—stabant juxta crucem.*—At that time there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother and the disciple standing, whom he loved, he saith to his mother, Woman, behold thy son. After that, he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own. CREDO.

OFFERT. Recordare, virgo Mater Dei, dum steteris in conspectu Domini, ut loquaris pro nobis bona, et ut avertas indignationem suam a nobis.

Be mindful, O virgin Mother of God, when thou standest in the sight of the Lord, to speak good things for us, and to turn away his anger from us.

SECRET. We offer to thee prayers and sacrifices, O Lord Jesus Christ, humbly beseeching thee, that we who celebrate in our prayers the transfixion of the most sweet soul of blessed Mary thy mother, by the multiplied and most loving intercession of her and her holy companions under the cross, may have our reward with the blessed, through the merits of thy death.

II. OF FERIA. Grant that we may, O merci-

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ful God, ever deserve to minister worthily at thy altars; and to be saved by a constant participation thereof.

PREF. *of B. V. M.* Et te in transfixione, *as in Ordinary.*

COMM. Felices sensus beatæ Mariæ virginis, qui sine morte meruerunt martyrii palmam sub cruce Domini.	Happy senses of the blessed Virgin Mary, which without dying deserved the palm of martyrdom beneath the cross of our Lord.

P. COMM. *Sacrificia.* O Lord Jesus Christ, may the sacrifices of which we have partaken, in the devout celebration of the transfixion of thy virgin mother, obtain for us of thy clemency the effect of every salutary blessing.

II. OF FERIA. Let not the perpetual protection of the sacrifice we have received forsake us, O Lord; and may it ever repel from us all that is hurtful.

LAST GOSPEL. John xi. 47–54. *In illo—collegerunt.*—At that time the chief priests and the Pharisees gathered a council against Jesus and said, What do we; for this man doth many miracles? If we let him alone so, all will believe in him, and the Romans will come, and take away our place and nation. But one of them, named Caiphas, being the high-priest that year, said to them, You know nothing, neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself; but being the high-priest of that year, he prophesied that Jesus should die for the nation; and not only for the nation, but to gather together in one the children of God that were dispersed. From that day

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therefore they devised to put him to death. Wherefore Jesus walked no more openly among the Jews; but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

THIRD SUNDAY AFTER EASTER.

THE PATRONAGE OF ST. JOSEPH.

ADJUTOR et protector noster est Dominus; in eo lætabitur cor nostrum, et in nomine sancto ejus speravimus. Allel. allel. (*Ps.* 82.) *Ps.* 79. Qui regis Israel, intende: qui deducis velut ovem Joseph.

THE Lord is our helper and protector: in him our heart shall rejoice, and in his holy name we have trusted. Allel. allel. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep.

COLLECT. *Deus qui.*—O God, who by thine unspeakable providence didst vouchsafe to choose blessed Joseph to be the spouse of thy most holy Mother; grant that, as we venerate him for our protector on earth, we may deserve to be aided by his intercession in heaven.

II. *of the Sunday.*

COLLECT. *Deus qui.*—O God, who shewest to those that are in error the light of thy truth, that they may return into the way of justice; grant unto all, who are admitted to the Christian profession, to reject whatever is contrary to that name, and to follow such things as are agreeable thereto.

LESSON. Gen. xlix. 22–26.—*Filius accrescens.*—Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall. But they that held darts pro-

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voked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

Allel. allel. V. De quacumque tribulatione clamaverint ad me, exaudiam eos, et ero protector eorum semper. Allel. V. Fac nos innocuam, Joseph, decurrere vitam: sitque tuo semper tuta patrocinio. Allel.

Allel. allel. V. In whatever tribulation they shall cry to me, I will hear them, and be their protector always. Allel. V. Obtain for us, O Joseph, to lead an innocent life; and may it ever be safe through your patronage.

GOSPEL. Luke iii. 21–23. *In illo—factum est.*—At that time, it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened; and the Holy Ghost descended in a bodily shape as a dove upon him: and a voice came from heaven: Thou art my beloved Son, in thee I am well pleased. And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph. CREDO.

OFFERT. *Ps.* 147.—Lauda, Jerusalem, Dominum, quoniam con-

Praise the Lord, O Jerusalem, because he hath strengthened the

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fortavit seras portarum tuarum: benedixit filiis tuis in te. Allel.

bolts of thy gates: he hath blessed thy children within thee.

SECRET.—Supported by the patronage of the spouse of thy most holy Mother, we beseech thy clemency, O Lord, that thou wouldst make our hearts despise all earthly things, and love thee, the true God, with perfect charity.

II. *Of the Sunday.*

SECRET.—By these mysteries, O Lord, may we be enabled to moderate our earthly desires, and learn to love those that are heavenly.

COMM. *Matt.* 1.—Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus. Allel.

But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Allel.

P. COMM. *Divini.*—Refreshed at the fountain of divine blessing, we beseech thee, O Lord our God, that as thou makest us rejoice in the protection of blessed Joseph, so, by his merits and intercession, thou wouldst make us partakers of celestial glory.

II. *P. Comm. of the Sunday.*

P, COMM.—May the sacrament we have received, O Lord, both revive us with spiritual nourishment and defend us by bodily succour.

LAST GOSPEL. John xvi. 16–22. *In illo—Modicum.*—At that time, Jesus said to his disciples, A little while, and now you shall not see me; and again a little while, and you shall see me; because I go to the Father. Then some of his disciples said one to another, What is this that he saith to us, A little while, and you shall not see me; and again a little while, and you shall see

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me; and because I go to the Father? They said therefore, What is this that he saith, A little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him: and he said to them, Of this do you inquire among yourselves because I said, A little while, and you shall not see me; and again a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.

May 24. OUR BLESSED LADY, HELP OF CHRISTIANS.

Mass of B. V. M. Pentecost to Advent, p. 507, *except.*

COLLECT. *Omnipotens.*—Almighty and most merciful God, who, for the defence of the Christian people, hast in a marvellous manner raised up a perpetual succour in the most blessed Virgin Mary: of thy goodness grant, that we, being defended by her powerful protection during the warfare of this life, may be enabled to gain the victory over our malignant enemy in death.

SECRET.—We offer to thee, O Lord, the sacrifice of propitiation for the triumph of the Christian religion; and that they may be profitable to us, may the Virgin helper assist us, through whom such victory is gained.

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P. COMM.—Be present, O Lord, with thy people, who are refreshed by the participation of thy body and blood; that by the help of thy most holy Mother, they may be freed from all evil and danger, and be preserved in every good work.

June 21. S. ALOYSIUS GONZAGA, CONF.—*Gr. d.*

MINUISTI eum paulo minus ab angelis: gloria et honore coronasti eum. *Ps.* 8. Laudate Dominum omnes angeli ejus: laudate eum omnes virtutes ejus.

THOU hast made him a little less than the angels: thou hast crowned him with glory and honour. Praise ye the Lord, all his angels: praise ye him, all his hosts.

COLLECT. *Cœlestium.* O God, the giver of heavenly gifts, who in the angelic youth Aloysius didst unite a marvellous innocence of life with equally marvellous penance; grant that through his merits and prayers, we who have failed to follow the pattern of his innocence may imitate him in his penances.

LESSON. Ecclus. xxxi. 8–11.—Page 488.

GRAD. *Ps.* 70. Domine spes mea, a juventute mea: in te confirmatus sum ex utero; de ventre matris meæ tu es protector meus. V. *Ps.* 40. Me autem propter innocentiam suscepisti, et confirmasti me in conspectu tuo in æternum. Allel. allel. V. *Ps.* 64. Beatus quem elegisti et

My hope, O Lord, from my youth: by thee have I been confirmed from the womb; from my mother's womb thou art my protector. But thou hast upheld me by reason of my innocence, and hast established me in thy sight for ever. Allel. allel. Blessed is he whom thou hast chosen,

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assumpsisti: inhabitabit in atriis tuis. Allel.	and taken to thee: he shall dwell in thy courts. Allel.

GOSPEL. Matt. xxii. 29–40. *In illo—respondens Jesus.*—At that time, Jesus answering, said to the Sadducees: You err, not knowing the Scriptures, nor the power of God. For in the resurrection they shall neither marry nor be married: but shall be as the angels of God in heaven. And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. And the multitudes hearing it, were in admiration at his doctrine. But the Pharisees, hearing that he had silenced the Sadducees, came together, and one of them, a doctor of the law, asked him, tempting him; Master, which is the great commandment in the law? Jesus said to him; Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets.

OFFERT. *Ps.* 23.—Quis ascendet in montem Domini? aut quis stabit in loco sancto ejus? innocens manibus, et mundo corde.	Who shall ascend unto the mountain of the Lord? or who shall stand in his holy place? the innocent in hands, and clean of heart.

SECRET. Grant us, O Lord, to sit down at the heavenly banquet clothed in the wedding-garment; which the pious preparation and continual tears of blessed Aloysius adorned with inestimable pearls.

COMM. Panem cœli	He gave them the

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dedit eis; panem angelorum manducavit homo.

bread of heaven: man ate the bread of angels.

P. COMM. *Angelorum.* Grant us, O Lord, who have been fed with the food of angels, also to live the lives of angels: and by the example of him whom we this day celebrate, always to abide in thanksgiving.

FRIDAY *after the* OCTAVE *of* CORPUS CHRISTI.

THE SACRED HEART OF JESUS.

MISEREBITUR secundum multitudinem miserationem suarum: non enim humiliavit ex corde suo, et abjecit filios hominum: bonus est Dominus sperantibus in eum, animæ querenti illum. Allel. allel. (*Lament.* 3.) *Ps.* 88. Misericordias Domini in æternum cantabo: in generationem et generationem.

HE will have mercy according to the multitude of his mercies: for he hath not willingly afflicted nor cast off the children of men: the Lord is good to them that hope in him, to the soul that seeketh him. Allel. allel. The mercies of the Lord I will sing for ever: to generation and generation.

COLLECT. *Concede.* Grant we beseech thee, almighty God, that we who, glorying in the most Sacred Heart of thy beloved Son, celebrate the singular benefits of his love towards us, may rejoice equally in their operation and their fruit.

II. OF THE SUNDAY. *Protector.* O God, the protector of those that hope in thee, without whom nothing is sure, nothing is holy; multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through temporal blessings that we lose not those that are eternal.

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LESSON. Isa. xii. 1–6. *Confitebor.*—I will give thanks to thee, O Lord, for thou wast angry with me; thy wrath is turned away, and thou hast comforted me. Behold, God is my Saviour; I will deal confidently, and will not fear; because the Lord is my strength, and my praise, and he is become my salvation. You shall draw waters with joy out of the Saviour's fountains: and you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high. Sing ye to the Lord, for he hath done great things: shew this forth in all the earth. Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the Holy one of Israel.

GRAD. *Lament.* 1. O vos omnes qui transitis per viam, attendite et videte si est dolor sicut dolor meus. V. *John* 13. Cum dilexisset suos qui erant in mundo, in finem dilexit eos. Allel. allel. V. *Matt.* 11. Discite a me, quia mitis sum et humilis corde; et invenietis requiem animabus vestris. Allel.

O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow. V. Having loved his own who were in the world, he loved them unto the end. Allel. allel.

V. Learn of me, because I am meek and humble of heart; and you shall find rest to your souls. Allel.

GOSPEL. John xix. 31–35.—P. 731. *Mass of the Passion.* CREDO.

OFFERT. *Ps.* 102. Benedic, anima mea, Domino: et noli oblivisci omnes retributiones ejus: qui replet in bonis desiderium tuum. Allel.

Bless the Lord, O my soul: and never forget all he hath done for thee: who satisfieth thy desire with good things. Allel.

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SECRET. Defend us O Lord, who offer to thee thy holocaust: and that our hearts may be more fervently prepared for it, enkindle within them the flames of thy divine charity.

II. OF SUNDAY. Look down, O Lord, upon the offerings of thy suppliant Church; and grant that they may be received by a continual sanctification, to the salvation of thy faithful.

PREF. Qui salutem, *as in Ordinary*, p. 128.

COMM. *Ps.* 68. Improperium expectavit cor meum et miseriam: et sustinui qui simul contristaretur, et non fuit: et qui consolaretur, et non inveni. Allel.

My heart hath expected reproach and misery: and I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none. Allel.

P. COMM. *Pacificis.* Being fed with peaceful delights and life-giving sacraments, we suppliantly beseech thee, O Lord our God, that thou, who art meek and humble of heart, wouldst make us to be clean from the stain of every vice, and more steadfastly to abhor the proud vanities of the world.

II. OF THE SUNDAY. May we be renewed, O Lord, by the sacred mysteries we have received; and may they expiate our sins, and prepare us for thy eternal mercies.

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August 2. S. ALPHONSUS, BP. AND CONF —*Double.*

SPIRITUS Domini super me, propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde. (*Luke* 4.) *Ps.* 77. Attendite, populo meus, legem meam: inclinate aurem vestram, in verba oris mei.

THE Spirit of the Lord is upon me, wherefore he hath anointed me, to preach the gospel to the poor, he hath sent me to heal the contrite of heart. Attend, O my people, to my law: incline your ear to the words of my mouth.

COLLECT. *Deus qui.*—O God, who didst inflame blessed Alphonsus Maria thy confessor and bishop with a burning zeal for the salvation of souls, and through him didst bless thy Church with a new family; grant, we beseech thee, that, being instructed by his wholesome precepts, and strengthened by his example, we may be able happily to attain to thee.

EPISTLE. 2 Tim. ii. 1-7. *Charissimi, confortare.*—Dearly beloved, be strong in the grace which is in Christ Jesus, and the things which thou hast heard of me before many witnesses, the same commend to faithful men, who shall be fit to teach others also. Labour as a good soldier of Christ Jesus. No man being a soldier to God, entangleth himself with worldly business: that he may please him to whom he hath engaged himself. For he also that striveth for the mastery, is not crowned, except he strife lawfully. The husbandman that laboureth, must first partake of the fruits. Understand what I say; for the Lord will give thee understanding in all things.

GRAD. *Ps.* 118.— Memor fui a sæculo Do-

I remembered, O Lord, of old, and I was

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mine, et consolatus sum; defectio tenuit me, pro peccatoribus derelinquentibus legem tuam. V. *Ps.* 39. Justitiam tuam non abscondi in corde meo: veritatem tuam, et salutare tuum dixi. Allel. allel. V. *Ecclus.* 49. Ipse est directus divinitus, in pœnitentiam gentis; et tulit abominationem impietatis: et gubernavit ad Dominum cor ipsius; et in diebus peccatorum corroboravit pietatem. Allel.

comforted; a fainting hath taken hold of me because of the wicked that forsake thy law. V. I have not hid thy justice within my heart: I have declared thy truth and thy salvation. Allel. allel. V. He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness: and he directed his heart towards the Lord: and in the days of sinners he strengthened godliness. Allel.

If after Septuag., *instead of* Allel. *and* V. *is said:*

TRACT. *Ps.* 34.—Ego autem cum mihi molesti essent, induebar cilicio: humiliabam in jejunio animam meam, et oratio mea in sinu meo convertetur. V. *Ps.* 22. Parasti in conspectu meo mensam adversus eos, qui tribulant me; impinguasti in oleo caput meum, et calix meus inebrians quam præclarus est. V. 1 *Cor.* 9. Factus sum infirmis infirmus; ut infirmos lucrifacerem.

But as for me, when they were troublesome to me, I was clothed with haircloth; I humbled my soul with fasting, and my prayer shall be turned into my bosom. V. Thou hast prepared a table before me, against them that afflict me; thou hast anointed my head with oil, and my chalice which inebriateth me, how goodly is it. V. To the weak I became weak, that I might gain the weak.

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In Paschal time, instead of Grad. *is said:*

Allel. allel. V. *Ps.* 132. Ecce quam bonum, et quam jucundum habitare fratres in unum; sicut unguentum in capite, quod descendit in barbam, barbam Aaron. Allel. V. *John* 15. Posui vos, ut eatis et fructum afferatis, et fructus vester maneat. Allel.

Allel. allel. Behold how good and how pleasant it is for brethren to dwell together in unity; it is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. Allel. I have appointed you, that you should go and should bring forth fruit, and your fruit should remain. Allel.

GOSPEL. Luke x. 1–9.—Page 572.

OFFERT. *Prov.* 3. —Honora Dominum de tua substantia, et de primitiis omnium frugum tuarum da ei. Noli prohibere benefacere eum qui potest: si vales, et ipse benefac.

Honour the Lord with thy substance, and give him of the first of all thy fruits. Do not withhold him from doing good who is able: if thou art able, do good thyself also.

SECRET.—O Lord Jesus Christ, inflame our hearts with the fire of the sacrifice as an odour of heavenly sweetness, who didst grant to blessed Alphonsus Maria to celebrate these mysteries, and by the same to offer himself a holy sacrifice to thee.

COMM. *Ecclus.* 50. Sacerdos magnus, qui in vita sua suffulsit domum, et in diebus suis

A great priest, who in his life propped up the house, and in his days fortified the tem-

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corroboravit templum quasi ignis effulgens, et thus ardens in igne.

ple as a bright fire, and frankincense burning in the fire.

P. COMM. *Deus qui beatum.*—O God, who didst make blessed Alphonsus Maria, thy confessor and bishop, a faithful dispenser and preacher of the divine mysteries; grant through his merits and prayers, that thy faithful may both frequently receive them, and in receiving give praise without end.

October 24. S. RAPHAEL, ARCHANGEL. *Gr. d*

INTROIT. Benedicite Dominum, *as on* p. 666.

COLLECT. *Deus qui.*—O God, who gavest blessed Raphael the Archangel to thy servant Tobias for a companion by the way; grant to us thy servants that we may ever be protected by his guardianship, and strengthened by his help.

LESSON. Tobias xii. 7–15. *In dieb.—dixit Angelus.* In those days, the angel Raphael said to Tobias: It is good to hide the secret of a king; but honourable to reveal and confess the works of God. Prayer is good with fasting and alms, more than to lay up treasures of gold: for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. But they that commit sin and iniquity are enemies to their own soul. I discover, then, the truth unto you, and I will not hide the secret from you. When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil.

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For I am the Angel Raphael, one of the seven who stand before the Lord.

GRAD.—Angelus Domini Raphael apprehendit, et ligavit dæmonem. V. *Ps.* 144. Magnus Dominus noster, et magna virtus ejus. Allel. allel. V. *Ps.* 137. In conspectu angelorum psallam tibi; adorabo ad templum sanctum tuum, et confitebor nomini tuo, Domine. Allel.

The angel of the Lord, Raphael, took and bound the devil. Great is our Lord, and great is his power. Allel. allel. I will sing praise to thee in the sight of the angels; I will worship towards thy holy temple, and I will give glory to thy name, O Lord. Allel.

GOSPEL. John v. 1–4. *In illo—erat dies.*—At that time, there was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an Angel of the Lord descended at certain times into the pond: and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under.

CREDO.

OFFERT. Stetit angelus, p. 282.

SECRET.—We offer thee, O Lord, a sacrifice of praise, suppliantly beseeching thee to accept it in thy clemency, by the suffrages of thy angel interceding for us, and to grant that it may be profitable to our salvation.

COMM. *Dan.* 3.—Benedicite omnes an-

All ye angels of the Lord bless the Lord:

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geli Domini Dominum: hymnum dicite, et superexalte eum in sæcula.

sing a hymn, and exalt him above all for ever.

P. COMM. *Dirigere.*—Vouchsafe, O Lord God, to direct the holy Archangel Raphael to our help; and may he, whom we believe to be ever in attendance on thy Majesty, present our poor petitions to thee for thy blessing.

SECOND SUNDAY OF OCTOBER.

THE MATERNITY OF THE B. V. M.

INTROIT. Salve sancta, p. 507. COLLECT. Deus qui. p. 50.

Commemoration of the Sunday.

LESSON. Ecclus. xxiv. 23–31. *Ego quasi vitis.*—As the vine I have brought forth a pleasant odour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me shall yet hunger; and they that drink me shall yet thirst. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

GOSPEL. Luke ii. v. 42–53, p. 93.

THIRD SUNDAY OF OCTOBER.

THE PURITY OF THE BLESSED VIRGIN MARY.—*Gr. d.*

INTROIT. Salve sancta, p. 507.

COLLECT. Almighty and everlasting God,

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vouchsafe, we beseech thee, that, as we venerate with festive solemnity the most unsullied virginity of the most pure Virgin Mary, so, through her intercession, we may attain unto purity both of body and mind.

Commemoration of the Sunday.

LESSON. Cant. ii. 10–14.—Page 611.

GRAD. Sicut lilium inter spinas, sic amica mea inter filias. V. Dilectus meus mihi, et ego illi, qui pascitur inter lilia. Allel. allel. V. *Cant.* 6. Quæ est ista, quæ progreditur quasi aurora consurgens; pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata? Allel.

As the lily among thorns, so is my beloved among the daughters. My beloved to me, and I to him, who feedeth among the lilies. Allel. allel. Who is she that cometh forth as the morning rising; fair as the moon, bright as the sun, terrible as an army set in array? Allel.

GOSPEL. Luke i. 26–38.—Page 60. CREDO.

OFFERT. Post partum virgo inviolata permansisti: Dei genetrix, intercede pro nobis.

After childbirth thou didst remain a pure virgin: O Mother of God, intercede for us.

SECRET. May the humanity of thy only-begotten Son, be our succour, O Lord; that Jesus Christ our Lord, who, when born of a virgin, did not diminish, but consecrated the integrity of his Mother, may, on this solemnity of her Purity, deliver us from our sins, and make our oblation acceptable to thee.

PREF. Et te in festivitate.

COMM. Benedicta et venerabilis es, Virgo Maria, quæ sine tactu

Thou art blessed and venerable, O Virgin Mary, who, without any

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pudoris inventa es Mater Salvatoris.	violation of purity, wert found the Mother of our Saviour.

P. COMM. Sumptis, p. 509. *Last* GOSPEL *of the Sunday.*

FOURTH SUNDAY OF OCTOBER.

THE PATRONAGE OF THE BLESSED VIRGIN MARY.—*Gr. d.*

Mass v. Salve sancta, p. 507.—CREDO.

Commemoration and last GOSPEL *of the Sunday.*

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TABLE OF MOVABLE FEASTS.

The Year of our Lord.	Ash Wednesday.	Easter Sunday.	Ascension Day	Whit-Sunday.	Corpus Christi.	First Sund. of Advent.
1861	Feb. 13	March 31	May 9	May 19	May 30	Dec. 1
1862	March 5	April 20	May 29	June 8	June 19	Nov. 30
1863	Feb. 18	April 5	May 14	May 24	June 4	Nov. 29
1864	Feb. 10	March 27	May 5	May 15	May 26	Nov. 27
1865	March 1	April 16	May 25	June 4	June 15	Dec. 3
1866	Feb. 14	April 1	May 10	May 20	May 31	Dec. 2
1867	March 6	April 21	May 30	June 9	June 20	Dec. 1
1868	Feb. 26	April 12	May 21	May 31	June 11	Nov. 29
1869	Feb. 10	March 28	May 6	May 16	May 27	Nov. 28
1870	March 2	April 17	May 26	June 5	June 16	Nov. 27
1871	Feb. 22	April 9	May 18	May 28	June 8	Dec. 3
1872	Feb. 14	March 31	May 9	May 19	May 30	Dec. 1
1873	Feb. 26	April 13	May 22	June 1	June 12	Nov. 30
1874	Feb. 18	April 5	May 14	May 24	June 4	Nov. 29
1875	Feb. 10	March 28	May 6	May 16	May 27	Nov. 28
1876	March 1	April 16	May 25	June 4	June 15	Dec. 3
1877	Feb. 14	April 1	May 10	May 20	May 31	Dec. 2
1878	March 6	April 21	May 30	June 9	June 20	Dec. 1
1879	Feb. 26	April 13	May 22	June 1	June 12	Nov. 30
1880	Feb. 11	March 28	May 6	May 16	May 27	Nov. 28
1881	March 2	April 17	May 26	June 5	June 16	Nov. 27
1882	Feb. 22	April 9	May 18	May 28	June 8	Dec. 3
1883	Feb. 7	March 25	May 3	May 13	May 24	Dec. 2
1884	Feb. 27	April 13	May 22	June 1	June 12	Nov. 30
1885	Feb 18	April 5	May 14	May 24	June 4	Nov. 29
1886	March 10	April 25	June 3	June 13	June 24	Nov. 28
1887	Feb. 23	April 10	May 19	May 29	June 9	Nov. 27
1888	Feb. 15	April 1	May 10	May 20	May 31	Dec. 2
1889	March 6	April 21	May 30	June 9	June 20	Dec. 1
1890	Feb. 19	April 6	May 15	May 25	June 5	Nov. 30
1891	Feb. 11	March 29	May 7	May 17	May 28	Nov. 29
1892	March 2	April 17	May 26	June 5	June 16	Nov. 27
1893	Feb. 15	April 2	May 11	May 21	June 1	Dec. 3
1894	Feb. 7	March 25	May 3	May 13	May 24	Dec. 2
1895	Feb. 27	April 14	May 23	June 2	June 13	Dec. 1
1896	March 19	April 5	May 14	May 24	June 4	Nov. 29
1897	March 3	April 18	May 27	June 6	June 17	Nov. 28
1898	Feb. 23	April 10	May 19	May 29	June 9	Nov. 27

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HOLIDAYS OF OBLIGATION.

ALL SUNDAYS IN THE YEAR.
Dec. 25.—THE NATIVITY OF OUR LORD, OR CHRISTMAS DAY.
Jan. 1.—THE CIRCUMCISION OF OUR LORD.
" 6.—THE EPIPHANY OF OUR LORD.
" "—THE ASCENSION OF OUR LORD.
" "—THE SOLEMNITY OF CORPUS CHRISTI.
March 25.—THE ANNUNCIATION OF B. V. M.
Aug. 15.—THE ASSUMPTION OF THE B. V. M.
Nov. 1.—THE FEAST OF ALL SAINTS.

DAYS OF DEVOTION.

Feb. 2.—Purification of the B. V. M., or Candlemas Day.
" 24.—(In Leap Year 25). St. Matthias, Apostle.
Mar. 19.—St. Joseph, Spouse of the B. V. Mary.
" 19.—Easter Monday and Tuesday.
May 1.—SS. Philip and James, Apostles.
" 3.—Finding of the Holy Cross.
" "—Whit Monday and Tuesday.
June 24.—Nativity of St. John Baptist.
July 25.—St. James the Greater, Apostle.
" 26.—St. Anne, Mother of the B. V. M.
" 29.—SS. Peter and Paul.
Aug. 10.—St. Lawrence, Martyr.
" 24.—St. Bartholomew, Apostle.
Sep. 8.—Nativity B. V. M.
" 21.—St. Matthew, Apostle and Evangelist.
" 29.—Dedication of Church of St. Michael, or Michaelmas-Day.
Oct. 28.—SS. Simon and Jude, Apostles.
Nov. 30.—St. Andrew, Apostle.
Dec. 8.—Immaculate Conception of the B. V. M.
" 21.—St. Thomas, Apostle.
" 26.—St. Stephen, First Martyr.
" 27.—St. John, Apostle and Evangelist.
" 28.—The Holy Innocents.
" 29.—St. Thomas of Canterbury.

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THE ROMAN CALENDAR,

INCLUDING THE PROPER FEASTS FOR THE U. S.

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